

THE
CHRISTIAN REMEMBRANCER.

DECEMBER, 1840.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Christ's Discourse at Capernaum fatal to the Doctrine of Transubstantiation.* By GEORGE STANLEY FABER, B.D. &c. London: Seeley & Burnside. 1840.

THERE is one argument by which the whole dispute respecting Transubstantiation might at any time be cut short, *in limine*; and that argument may be stated as follows:—"I believe," says the Protestant-Catholic, "that the sacramental elements before my eyes are bread and wine; and why should I believe otherwise, in defiance of the testimony of my senses?" "Because," says the Roman Catholic, "there is an authority much higher than the testimony of the human senses—even the word of Christ himself. And, by that word we are commanded to believe that, after certain sentences have been spoken over them, the elements are no longer what they seem, but are substantially converted into the body and blood of our Lord himself." "Well, but," replies the Protestant, "how am I to be assured that any such authority can be produced? There is, I know, in the Bible, an alleged text to that effect; but, for the existence of that very text—nay, for the existence of the Bible itself—what have I to rely upon but the testimony of my senses—those very faculties which you have, this moment, called upon me to disregard?" And, at this point, if the Protestant chooses to take his stand upon it, it appears to us that the controversy must come to a dead lock at once. We do not well see how it could possibly proceed one step further. It would be vain for the Romanist to reiterate,—“You are setting up the testimony of your own senses against the express and positive declaration of Christ.” His antagonist might rejoine,—“I am doing no such thing. I am not resisting the declaration of Christ; I am only resisting a mode of interpreting his declaration, which, if once admitted, would make it doubtful whether any such declaration were ever pronounced at all.” And here the discussion must inevitably be strangled in its birth. The Protestant would go his way, resolved to believe his senses in both instances, or in neither. And the Romanist would go his way, in wrathful or compassionate rumination on the hardness of brow, and the stiffness of neck, wherewith the heretic exalteth himself against the majesty of the church and the terrors of the Tridentine anathema.

But this, after all, is not the turn which the controversy has usually taken. It has seldom, that we are aware of, occurred to any Protestant controversialist to question, or affect to question, the existence of the text. The dispute, for the most part, has been, whether—the existence of the text being admitted—there is any possibility of reconciling it with the Protestant exposition: and, in our very humble judgment, it is a most lamentable thing that any such discussion should ever have arisen. Considered by itself, and merely as an opinion held by this individual, or by that, Transubstantiation really seems to us to be a harmless doctrine enough. There is nothing in it, that we can perceive, at all derogatory from the dignity and majesty of the Redeemer's person, work, or office. It may be, as we verily believe it is, an outrageous metaphysical absurdity. But, be the absurdity what it may, it is an absurdity which may be entertained, and which has been and is entertained, by many a lofty intellect, and many a devout and elevated spirit; and this, without injury or damage to the interior life of God in the human soul. If, therefore, a convert from Romanism were to say to his friend,—“I have renounced the Papal communion; I can endure no longer its superstitious vanities, and its rank corruptions, and its anti-christian arrogance; I can find no peace but in a purer and a simpler form of our common Christianity. But still there is one point in which I cannot but suspect that the church which I have quitted is nearer to the truth than that which I have joined. I know not how to get over the words of the institution of the Eucharist. I cannot altogether divest myself of the notion, that the human though glorified person of the Saviour lies mysteriously hidden beneath the semblance of the eucharistic elements. This, however, is, now, merely a private and individual impression of my own. I presume not to judge my brother; neither do I call on him to adopt this, *my* honest opinion, as an article of *his* faith:” If, we say, a converted Romanist should privately address his Protestant friend in language such as this, what is there to hinder that they two should walk together in the house of God, and go hand in hand with each other to the altar? Could it be incumbent on the one to shun all religious communion with the other, as if he were still under bondage to heretical and superstitious pravity? The erroneous thinker, it is true, might justly be disqualified by his error for the office of a teacher and a minister in the Anglican communion. But, could his mistaken theory be righteously or charitably held sufficient to exclude him from joining, as a layman, in our sacramental celebration?

Be this, however, as it may, the doctrine appears no longer, if it ever did so appear, in the form of an innocuous, unobtrusive speculation. For many an age, indeed, it ranged throughout Christendom in the form of an opinion; but, of an opinion quite as imperious and terrible as if it were in truth a canonically recognised dogma of theology, invested with synodical authority, and bristling all over with the horrors of the anathema. And, in this state, it became the nucleus of a vast and pernicious accretion of intolerable corruptions; and it went forth into the world, like an angel of destruction, carrying with it the slaughter-weapon and the torch, the rack and the stake, and laying waste the peace and the freedom of mankind: till at length, with all its multiplied abomina-

tions on its head, it was finally enshrined at Trent, among the immutable determinations of the *infallible* church. And there it remains at this day, and forms a part of that frowning fortress which Rome has walled and fenced up to heaven, thereby shutting out for ever the rest of Christendom from her communion.

With this history before us, it is impossible to consider the question of Transubstantiation as an *open question*. So long as the church of Rome is pleased to proclaim that all who reject the doctrine are *accursed*, so long must the doctrine remain a subject of debate. Silence, or concession, might be deemed no less than treason, not merely to the cause of truth, but to the cause of christian liberty. And, accordingly, whole libraries have been written upon this one question; and, in all probability, whole libraries still remain to be written upon it. The controversy will, doubtless, stretch onward to the day when all controversies shall be terminated for ever. The Romanist cannot yield, without surrendering the infallibility of his church. The Protestant cannot yield, without a sacrifice of faith, and conscience, and common sense. And this being so, nothing remains for both parties, but to conduct their dispute with as little damage to christian charity as the infirmities of human nature will allow. Each party, of course, from time to time, will claim the victory; but victory itself would be disastrous, if the yell of vindictive passion should mingle with the cry of battle, or with the song of triumph.

With the present state of the controversy in this country, our theological world is tolerably familiar. The conflict between Dr. Wiseman and Dr. Turton is at an end. Whether the Romanists claim a triumph for their champion, we do not pretend to be informed. We take it for granted, however, that they do claim it; or, what, perhaps, is equally probable, that they, most of them, rest with such unflinching confidence in the oracle long since delivered by their own church, as to regard with profound composure the issue of dialectic skirmishings, or hermeneutical discussions. Into the field, thus recently reaped, Mr. Faber has entered as a patient, vigorous, and strong-armed gleaner; and it appears to us that what can be done by a gleaner has been done by him. One good service, at all events (though of a very simple description), Mr. Faber has rendered to the cause. He has endeavoured to call away the attention of his readers from all arbitrary divisions of the discourse of our Lord at Capernaum; whether the *versicular* divisions of our printed Testaments; or, either of the proposed bisections of that discourse into two distinct portions, each supposed to relate to different matters respectively. And, with this view, he has printed the whole of the discourse, divided simply into paragraphs, to mark the successive interlocations. And, if the discourse, thus printed, could possibly be read by any man of ordinary intelligence, utterly ignorant that the sacramental controversy had ever been heard of, we profess ourselves unable to imagine how any doubt could find its way into the mind of that individual, respecting the identity of the matter in the thoughts of our Lord, from the beginning of the discourse to the end of it. He might, undoubtedly, be startled by what he might consider as an unusual strength and boldness in the phraseology resorted to by our Lord. But we can scarcely conceive it possible for him to dream that our Lord

had one thing in his mind, when speaking of himself as the true bread from heaven, and a totally different thing, when speaking of his own flesh and blood as the life of the world.

It may be true that the latter mode of speech indicates more clearly, and more pointedly than the former, the precise manner by which, in his own person, Christ was to become the giver of life. Our Lord might, undoubtedly, have spoken of himself as the *Bread of Life*, had he come upon earth merely to speak the words of life; to give the precepts and commandments which might communicate some living virtue to a degenerate and perishing world. For, pure and righteous doctrine, such as the world had never heard, such as might breathe a soul amid the lifeless ruins of humanity, might well be called the bread of life, the support and health of the spiritual man. The words of wisdom were sometimes spoken of as spiritual nourishment, even by the teachers of Israel, before our Lord appeared. But it might fitly be reserved for the Supreme Incarnate Wisdom to affirm that He himself was the only life and sustenance of man's immortal spirit; that in Him alone dwelt all that fullness and sufficiency, by which the necessitous race of Adam could be preserved from decay and sickness unto death.

Jesus, then, might be the bread of life, as having exclusive power and authority to proclaim the truth, which alone can give life to the souls of ignorant and sinful men. But this was not all. He well knew, when he spake thus of himself, that he came to do an office infinitely higher than that of an instructor or a guide. He came not merely to strengthen the souls of men, as they are strengthened by the words of a preacher entrusted with a message from heaven. He came, not only to enlighten and to purify, but to save. And this he came to do by offering his own person as a sacrifice, oblation, and satisfaction, for the sins of the whole world. And, thus much he prophetically—and, doubtless, with something of prophetic obscurity—declared to his hearers, by affirming that the vital nourishment, which he came to provide, was no other than his own flesh and his own blood, which he gave for the life of the world. We, at this day, know that these words had their accomplishment when He became obedient unto death; when He gave his body to be broken, and his blood to be shed; and all, that man might be restored to a hope full of immortality. So that every living man who, by a lively faith, is enabled to make these blessings and benefits his own, may be said to do no less than feed upon the flesh of Christ, and drink his blood; seeing that there is a virtue in his flesh and blood, thus given for us, which, by a secret and mysterious communication of itself, can nourish and preserve our bodies and our souls unto everlasting life.

But here it will, perhaps, be asked,—how could it be expected that these awful phrases should be intelligible, or even tolerable, to the hearers? As the Sole Dispenser of saving truth, Jesus might describe himself as the bread by which man was to live, without inflicting insufferable violence on the minds and feelings of the audience. But, what meaning were they to attach to the assertion, that his own flesh and his own blood formed the only sustenance which could preserve them from perishing? And, in answer to this question, we must, for ourselves, frankly confess, that we are quite unable to understand how so fearful an avowment could fail to bewilder and amaze the bystanders. Can any

man now living be certain that his own emotions might not, more or less, have resembled theirs, on hearing it declared that the person of him who addressed them—yea, his very flesh and blood—must be received and fed upon; and that else they would have in them no element of life: and this, too, without a syllable to explain or qualify the saying, and without a suspicion on their part of the approaching sacrifice, which was to give that saying its significance, and its accomplishment? But then, on the other hand, it must be remembered, that, let their astonishment be what it might, it could never warrant their disdainful and abrupt defection from their Teacher. They might have approached him in the spirit of submissive and reverential inquiry; and, surely, their humility could not have failed of its reward. They would either have obtained the explanation which they sought; or else they would have received a benignant injunction to wait, in faith and patience, for the events which would illustrate this dark saying, and relieve them from their terror and perplexity. But, instead of this, we find that no sooner were the words pronounced, than many of his followers turned from him, and walked with him no more.

But, although it scarcely can be doubted that the discourse of our Lord relates, *proleptically*, to his cross and passion, it has been gravely doubted whether it has any such *proleptic* reference to the institution of the Eucharist. Mr. Faber is clearly of opinion that it has not. We, however, are not able to speak quite so confidently. Thus much, indeed, we apprehend may safely be affirmed; namely, that even if the sacrament of the Saviour's body and blood had never been ordained, his body and his blood themselves would still have been unto us the Bread of Life, which cometh down from heaven, that we may eat of it, and live for ever. We surely might have "fed on him in our hearts, by faith, with thanksgiving," even though he never had enjoined that bread and wine should be received by us, as symbols and memorials of his body broken and his blood shed out for us. If his body never had been broken, nor his blood poured forth, the sons of men, without exception, would have had no life in them. But, when the bread was actually given, whereby their souls were to be saved from perishing, who can presume to say that its spiritual virtue might not be conveyed into the soul by prayer, and by meditation, and by exercises of thankfulness and faith? The mercy and the power of God are not tied down to ordinances, and to outward means of grace; for if they were, there might be many a faithful man who would perish for lack of the bread of life, where ordinances and outward means of grace are not within his reach. We, therefore, can scarcely venture to pronounce that these "hard sayings" of our Lord would have been left without fulfilment, in case he had never said unto the twelve, "Do this in remembrance of me."

So it is, however, that Christ did afterwards say thus unto the twelve. He said of the bread which he broke, and of the cup which he held, that these were his body and his blood, and were ever after to be so received, when he himself should be taken from them. And, therefore, (whatever may be the true interpretation of these words,) it may, to say the least, be reasonably surmised, that this blessed mystery, though not then instituted or ordained, was in the thoughts of our Lord, when, long before, he spake those words at Capernaum, which were an offence to the

Jews, and a stumbling-block to certain of his own disciples. In all his spiritual wrestlings, in all his conflicts with the flesh, in all his efforts to lift up his heart unto the Lord, the Christian is, doubtless, filled with might in the inward man, by the virtue of the precious body and blood of the Lamb of God. But, strength and life are, beyond all question, more abundantly sent into the depths of his spirit, when he kneels at the altar—with faith and repentance towards God, and with charity and good-will towards man—to share in the repast, first instituted in that upper chamber at Jerusalem. Then is it that, most blessedly and most effectually, we eat the flesh of Christ, and drink his blood. Then is it that most truly we are one with Christ, and Christ with us. Then is it that most intimately we dwell in Christ, and Christ in us.

To us, then, the sum of the whole matter appears to be this; the discourse of our Lord is a prediction,—to them who heard it, certainly an obscure prediction,—of his own precious sacrifice and blood-shedding on the cross, and of its efficacy in reversing the fatal sentence brought on the human race by the disobedience of their first parents; a prediction which by no means absolutely needed, for its fulfilment, that the mysteries of the Holy Supper should be afterwards ordained. Nevertheless, the same discourse may likewise be regarded as prophetically pointing to those mysteries which it then was actually his purpose to ordain, as pledges of his love, and for a perpetual remembrance of his death and passion. The sacrifice on the cross is, itself, a substantial fulfilment of his words. The commemoration of that sacrifice, as appointed by the Holy Victim himself, may, not unreasonably, be regarded as a sort of public and perpetual attestation to its fulfilment; and, further, as an act, whereby the blessedness of his promise is, at once, presented to our senses, and powerfully imparted to our souls.

But, to return to Mr. Faber's analysis of our Lord's discourse in the synagogue at Capernaum:—we entirely agree with him that there is one particular, abundantly sufficient, of itself, to show that a line of division drawn through this discourse, at any point of it whatever, is neither more nor less than an arbitrary and capricious fancy. Look at the 32d and three following verses; and there we shall find that, when the Jews had turned upon our Lord with the demand of a sign, and with a triumphant reference to the bread from heaven given to their fathers in the desert, he replied by affirming, that the Bread of God is he which cometh down from heaven and giveth life unto the world; and that he himself is this same bread. And now look onward to the 58th verse, where, after having said, "he that eateth me, even he shall live by me," he concludes the whole with these remarkable words,—“this is that bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.” If the juxtaposition of these passages does not satisfy any man, in the full possession, and free exercise, of his faculties, that, whatever may have been the subject of the former of them, the same must also be the subject of the latter, then, we are pretty well persuaded, that all the resources of argument and disquisition would be utterly wasted on the mind of that individual. The office of the intermediate parts of the discourse might be to unfold something of the peculiar sense in which our Lord himself was to be regarded as the only effective spiritual nourish-

ment of man. But, the beginning and the end of the discourse, taken together, appear to us to establish irresistibly the conclusion contended for by Mr. Faber; namely, that the subject contemplated by our Lord was one and the same throughout. The reference, in each, to the cavil of the Jews about the manna—the assertion, in the first part, that the manna was not the true bread from heaven, and the corresponding assertion, in the latter part, that the manna was no preservative against death—and, lastly, the affirmation, in both, of the life-giving virtue of the true bread which came down from heaven,—all conspire, in our poor judgment, to demolish and tear to pieces the hypothesis which separates the discourse into two distinct sections,—whether the line be drawn at the beginning of the 48th verse, or at the beginning of the 51st. Dr. Wiseman, indeed, has recourse to a most perversely ingenious expedient, by which he hopes to make good this separation. He remarks, that, in *his* first division, the bread is alluded to without the slightest intimation that it was to be *eaten*; whereas, in the latter division, the process of *eating* is repeatedly and distinctly adverted to! Now, with regard to this extremely subtle and refined distinction, we can only say, that our faculties must be constructed upon some principle totally different from that which pervades and regulates the mind of Dr. Wiseman. To him, this remark appears to furnish an answer to all the objections advanced against his scheme. To us, it seems like the last efforts of desperation, when it catches at straws, or twigs, or even at shadows. Bread is usually given for no other purpose but that of being eaten. The notion of its consumption, whether expressed or not, is implied in the notion of the gift itself. Let us suppose a discourse to be delivered, in which truth, or wisdom, or any intellectual, or moral, or spiritual gift is represented under the similitude of a garment; it would, surely, be but an odd sort of hermeneutic craft, which should split the discourse into two parts, each with its distinct meaning, purely because, in one part, the garment was mentioned, simply, and without any intimation that it was ever to be put on; while the other part insisted strongly on the necessity of wearing it. But, this proceeding would not be at all more odd than that of Dr. Wiseman, when he contends that bread must mean one thing when it is spoken of as something to be eaten, and quite another thing when all mention of eating it is omitted!

But, here we must close; heartily commending Mr. Faber's volume to the respectful attention of our readers; especially as he intimates that it may, probably, be his last offering on the altar of sacred literature. For ourselves, we must avow that we are well nigh weary of this controversy. It has been going on for three long centuries; and Heaven only knows how many centuries more may elapse before it comes to an end. At this moment, it does not appear to be at all nearer to its termination, than it ever has been: while yet it is impossible to speak or write about it, without a painful and oppressive consciousness, that, although not ended, it has been, long ago, exhausted. The most ingenious and untiring disputant may be tolerably sure that the felicitous and irrefragable things which he may have to produce upon the question, have, for the most part, been *stolen* from him, over and over again, by his polemical predecessors! The task resembles that of "threshing out straw, that has been threshed a hundred times

before." There is scarcely a hope that the most gigantic efforts of the threshers will beat out, at the very utmost, more than the smallest possible handful of fresh grain. So that, although the threshing will, nevertheless, continue, perhaps with unabated vigour, we cannot greatly envy the lot and vocation of the labourers; however we may admire the spirit and the *bottom* with which they persevere, with little else than sweat and dust for their probable reward. As for tearing out this prodigy of misbelief from the heart of Rome, the adventure appears to us about as hopeful as that of tearing out from her the very heart itself. Saint-worship, and image-worship, and the adoration of the Virgin, and various other matters, she occasionally condescends to explain away, in her shuffling and shifty manner. But, with regard to Transubstantiation, there is neither shuffling nor shifting. The dogma is asserted, in all the length, and breadth, and mass, of its absurdity. To lower or reduce it, would be to shear off certain of the locks in which her strength resides. To part with it, would be to part with her very life. The Reformed-Catholic may, indeed, deliver his own soul, by protesting against it, "while he can vent clamour from his throat." But of this, we think, he may be well assured, that, when the pyramids shall "slope their heads to their foundations," before the strong wind from the wilderness, then, and hardly till then, may this monumental error fall before the breath of human rhetoric or argument.

Much, however, as we despair of seeing any deep impression made on the *immutable* theology of Rome, we question not the duty of a perpetual reclamation against her errors. This is a work which, with much result or little, must, we presume, from time to time, be done; lest she should boast that her adversaries had been silenced and confounded. Be, therefore, all reverence and honour rendered unto them that engage in this arduous and toilsome enterprise; and, among them, to the venerable disputant now before us. His patience of research is to be equalled only by his frank good humour and *bonhomie*; we might, perhaps, add, by his extreme complaisance: for, he has generously declared that, in his estimation, his antagonist, Dr. Wiseman, is, decidedly, the foremost man among the living champions of the Romish church. This is a compliment which we can neither gainsay nor affirm. The foremost man of the Romish church, Dr. Wiseman very possibly may be. But, if so, we cannot say that we consider her present polemical establishment as being in an eminently flourishing or formidable condition.

We finish our brief notice with part of the concluding paragraph of Mr. Faber's volume.

Thus important is the Discourse at Capernaum, both for the establishment of truth, and for the confutation of error.

The impossibility of evidentially receiving the doctrine of Transubstantiation, on the basis of historical testimony, whether scriptural or ecclesiastical, I have, elsewhere, considered at large. Hence, there is no occasion to pursue the matter any further in the present treatise. Well, indeed, may I finally say, that, even in the absence of all other distinct proof, the Discourse at Capernaum, alone,—when its earlier part is interpreted, as Dr. Wiseman and his brethren universally interpret it, (following therein the sense of the early church,) effectually and invincibly, by an inevitable necessity of consequence, demonstrates the falsehood of the modern doctrine of Transubstantiation. Let

it only be granted that the *eating of the bread from heaven* denotes, figuratively, a *spiritual believing in Christ under his character of a sacrificed victim, self-given for the life of the world*, and, from these premises, as we have seen, the conclusion unavoidably follows, that the doctrine of Transubstantiation *must* be erroneous.

ART. II.—*Sermons, chiefly Practical. By the Rev. EDWARD BATHER, M. A., Archdeacon of Salop, in the Diocese of Lichfield; and Vicar of Meole Brace, Salop.* Vol. III. London, Hatchard: Shrewsbury, Eddowes: 1840. Pp. 554.

It is by no means an easy thing to write a good sermon. It may be thankfully admitted, indeed, that the Holy Spirit of God, who is in reality the Converter, the Teacher, and the Edifier, is bound by no rules, and can work by the weakest instruments; and that sermons, therefore, may be often useful, which have no claim, in a literary point of view, to be called good. Still, without derogating from the power of the Divine Agent, there may be a fitness for accomplishing their end in the means He ordinarily employs; and at least, the minister of the gospel will always wish to make the vehicle of the message he bears as perfect as possible; and to offer as spotless an offering as he can, upon the altar of the God he serves. It is this which renders the requisites for a good sermon a matter of much interest to the Christian preacher, and which must be our excuse for venturing upon a few short remarks.

Assuming then, that the doctrine of a discourse be sound, and the tone healthy and unaffected, we would lay it down as the chief requisite for a sermon, that it be *plain*. By plainness, however, we mean neither vulgarity nor homeliness; but the quality of stamping a strong and definite impression on the hearer's mind—a character which is compatible, not only with the most polished elegance, but also with the most ornamental rhetoric. Indistinctness and confusion either of matter or expression weary the attention, and take no hold on the memory: it is only a sharp, clear outline which the mental eye apprehends readily and retains accurately. Hence it follows, that one of the first excellencies of a sermon is unity of purpose, without which there can be no plainness. Perhaps the rock on which many preachers split, is the attempt to introduce too much into one discourse, as if every sermon must needs be an epitome of the whole Bible, a complete summary of Christian belief and practice. Half an hour is a very short time for such a task; and he who passes a multitude of images in rapid succession before the eye, produces no distinct impression of hues and forms, but a confused and colourless blending of them all. In expository sermons, indeed, a greater variety of subjects may be introduced, because the sacred text carries along the mind and the memory, and binds the parts together. Yet even here unity of design should be preserved, if the impression of the whole is to remain; the passage chosen, of whatever length, should be complete in itself, and a oneness of tone should run through the exposition. In textual sermons the preacher's tactics should, we think, be like those of Buonaparte. He should concentrate his attack upon one point. On this he should bring up his arguments and illustrations in successive masses, till the impression is made, and the position won. The shock will be felt through the whole line. General exhort-

tations and reproofs seldom reach the conscience ; and vague, discursive teaching is rarely grasped by the understanding. But convince a man on christian principles of *one* sin, or persuade him to *one* duty ; and by the grace of God he will often be led to entire repentance and efforts for universal obedience ; and instruct him thoroughly in one truth, and it will be at the same time to prepare him to receive and value others.

Unity of design is mainly secured by what appears to us another requisite of a good sermon, viz. that it should follow easily and naturally from the text. A religious essay with a scriptural motto prefixed is one thing ; a sermon on a text is another ; and the latter has these advantages, that it has a principle of unity in itself, formed as it is on the nucleus of a proposition of holy writ ; and that it carries with it its own proof in the portion of God's word, which it is to illustrate and enforce. These advantages, however, it possesses only on the condition, that it flows readily from the text, and requires not to be connected by artificial links or tortuous inferences.

One exception to these remarks may perhaps be made. There are some points which, though they seem to require to be explained or enforced, are not of sufficient importance to be the subject of a whole discourse. These may be conveniently treated in the introduction of a sermon before the text is opened, and the necessity for strict unity commenced, provided the connexion with the subject itself, the *τὸ ἐνδύσιμον*, be easy and appropriate.

Another requisite, as it appears to us, of a good sermon is simplicity of division. That oral teaching should be divided in order to being remembered, seems clear ; and it is as clear, that numerous or arbitrary divisions load the memory and distract the attention. Those texts therefore are the best, which divide themselves, or which suggest a classification of the subject to the hearer almost before the preacher points it out.

But after all, the most important requisite of a sermon is, that it be scriptural ; by which we mean, not merely that its doctrines be agreeable to Scripture, but that they be supported by Scripture. The majority of hearers are incapable or impatient of following a long train of argument ; and if they were not, none could be found in general so convincing as the simple reason, *Thus saith the Lord*. It may be fairly assumed in most congregations, that all the hearers acknowledge the authority of the Bible ; and this becomes therefore to the preacher the great armoury of reasons and principles, of major premisses and middle terms. It is not that abstract and moral reasoning, arguments from analogy, and even *argumenta ad homines* may not be sometimes profitably employed ; but they should appear as auxiliaries and corroboratives, while the main body of Christian proofs should always be drawn from Scripture.

The volume before us appears to fulfil most of these conditions. Archdeacon Bather is well known as discharging his duties with a union of zeal and sobriety, of piety and sterling good sense. These sermons bear the impress of such a character. They are plain in the best sense of the term, and eminently practical ; simple in construction, and—with the exception, perhaps, of the last—deduced easily from their texts ; and so thoroughly scriptural as to bespeak a singular knowledge of the sacred volume. The diction is for the most part plain and without ornament,

rarely homely, never uncouth. The object seems to have been to express ideas as intelligibly as possible, and it is generally accomplished. There are, however, passages of considerable power, arising both from vigour of thought and nerve of expression.

Where the chief merit of sermons consists in their unity as wholes, it is impossible for extracts to be adequate specimens of their quality. We must, however, add two or three passages to enable the reader to form an opinion for himself.

The subject of the fifth sermon is, "The love of our neighbour is necessary in order to prayer;" and the following is part of the Archdeacon's argument:—

Prayer is like the ladder in Jacob's vision, by which the soul ascends to God, and his ministering spirits and his grace come down to man. It is that act of wrestling for the blessing, without which it cannot be obtained. Whatsoever spoils prayer therefore spoils all, and whatsoever helps prayer helps all—helps us on the whole road to glory. We are expressly commanded also, when we would draw nigh to God in devotional exercises, to pray for one another, and as we have opportunity, *with one another*, and a peculiar blessing is promised to our obedience.

But how are we to pray together if we cannot live together, or mutually to intercede for one another if we are not truly concerned for one another's welfare? How are we to glorify God in harmonious praises, with one mind (as the text hath it) and one mouth, if there be no harmony of desire and purpose, as there cannot be, if there be bitter envyings and strife in our hearts, and mutual distrust and jealousies?

If we forgive not men their trespasses, we pray (if we adopt the words assigned us by our Master) against ourselves, asking for our own damnation, and after no form imaginable can we use the words of intercession with any meaning. How can he that liveth for himself alone, at any time lift up his heart to God for all sorts and conditions of men? How can he that is studying his revenge ask a blessing on his enemy? And how is the soul agitated with turbulent passions, full of debate, contention, covetousness; panting for gain or promotion to its brother's detriment—how is the soul, thus occupied and thus distracted, calmly to prostrate itself before the God of peace—to ask and seek in the name of the Prince of peace, to fix its view and its desires steadfastly on the haven of peace above, or to desire the sincere milk of the word, in the hearing of the gospel of peace?

But suppose a company of people, from whom all bitterness and wrath and anger and clamour and evil speaking is put away, with all malice—suppose them loving one another with a pure heart fervently, confiding in one another, and each conscious and sensible of his brother's good will—suppose them met together for prayer;—met together in the church. What a different thing is this! Take our own most beautiful church service as that which they are all come to join in. How excellently does the work, and the whole method laid down for proceeding in it, fit and suit them! How naturally will they make the words in which the minister leads them, their own! How well accommodated to the state of their minds is the whole business! With what freedom and fervency of spirit will they engage in it, and how effectually will they strengthen one another's hands in God!

Those parts of the service especially which to the selfish and uncharitable are the dulllest and the most unmeaning, to them will be most interesting and most delightful. Look, for instance, at the intercessions of our Litany; for the king, for magistrates, for the universal church, for peace to all nations, for increase of grace to all true believers, for restoration to all such as have erred and are deceived, for strength to such as do stand, for comfort and help to the weak-hearted, for succour, as their several necessities require, to the afflicted,

the sick, the captive, the fatherless and the widow; and finally, for all men, and among them for our enemies, persecutors, and slanderers especially, that it may please God to pardon them and to turn their hearts. All this indeed is nothing to the uncharitable and the selfish. He has no part or lot in it—in the aspiration, the consolation, or the holy flow of the affections, or in the exceeding great reward. His heart is not right with God. But for the company whom I have supposed, they have considered long ago, with deep and serious interest, the difficulties and trials of those stations which their brethren occupy for the general good. They have feared and trembled heretofore for one another's spiritual perils. They have felt for one another's griefs, for those of their own worst foes not excepted. Such worshippers will indeed lift up their hearts with their hands to God in the heavens. They have everything to urge them on. Out of the abundance of the heart the mouth speaketh. They rejoice in the privilege of committing all men to God, in helping to fetch down a blessing upon them, and in being helped in the like way themselves.

And they are accepted. Their worship is an act and exercise of charity; and through exercise the principle itself is strengthened. They learn to love one another better—yea, and to love God better—in proportion to the faith and hope with which they look to God to fulfil all their mind on their fellow worshippers' behalf.—Pp. 96—100.

Our next extract is from a very able sermon on “men's appetite for false doctrine,” and well merits serious consideration:—

I began by saying, that erroneous principles must always tend to evil practice; and then surely it is equally undeniable that evil practice persisted in must lead to ruin. In the pride and wickedness of their hearts, people wish (as has been said) that they could be saved without self-renunciation, and in the keeping of *some* sin. The Scriptures will not uphold them in such views, nor the faithful shepherd who watches for their souls, as hereafter to give account. But the lying spirit which is in the world will do it; and when they believe this lying spirit, of course they act upon it; for that is it which they did desire. If God is not so strict in his demands, as preachers say, or as the letter of Scripture, before it is explained away, seems to indicate, they who have wrought themselves into this persuasion will, of course, take more liberty than their tender consciences and youthful timidity would at one time permit. And in proportion as the terrors of the commandment become less formidable, the mercies of the gospel seem less alluring. Whilst God is more provoked and tempted, Christ, as mediator, is less valued and less sought. Prayer in Christ's name soon ceases to be considered as a privilege, and instant continuance in it will not long be regarded as a duty. One exception to the necessity of obedience is admitted after another. People learn to plead for sin, and deride honesty of mind as needless scrupulosity, and they overcome more scruples every day; and get better satisfied with themselves and their own methods of excusing themselves, till, at last, they come just to the point at which they aimed unconsciously, and just to the point which, whosoever is come to, is ripe for destruction and for vengeance: that is, they are fixed and settled in deadness to divine things, and in indevotion and formality in any attendance which they may yet give to religious ordinances; and whilst they are fallen into a very loose, if not into a grossly profligate, way of living, they yet have no more fears of what is to come upon them hereafter; they are easily repelled and got over by a vague resolution that, at some indefinite period, they shall repent of the little that is amiss. Surely the comparison of the prophet holds good here—“Their soul is as a breach ready to fall, swelling out in a high wall.”—Pp. 376, 377.

We have said that the Archdeacon's sermons are eminently practical; they not only inculcate duty in general, but teach what is to be done, and how it is to be done. Let the following passage serve for a specimen. It is addressed to parents on the training of their children.

St. Paul then has said, "Children, *obey* your parents in the Lord, for this is right."* Be assured, therefore, that it is right. To do what his parent *bids him at once, and without answering again*, is the first thing a child has to learn; and he may learn it before he can tell his letters. There may easily be, and there often is, as much difference between two children before either of them is five years old, as between a loyal subject of the state, and a rebel in arms against authority. Exact nothing unreasonable; do not multiply restraints without cause; do not erect your own humours and fancies into laws. But with these cautions, you must be *inflexible*. Do not yield to a child's perverseness, or to his importunity. By perseverance, you will soon convince him that it is in vain to struggle; and then he will cease to do it. And these advantages will follow,—he will learn *quickly*, because, having no hope that his task will be excused him, he will apply himself to it without delay. He will be a much *happier* child, because comfort comes much more from having got the mastery over our desires, than from having got possession of the objects of them. And, above all, the practice of all religious duties will be made much *easier*. When the constraining motives of the gospel are laid before him, having been used to bend, he will surrender himself with less opposition to the will of God. Ye should deal, however, with your children as your heavenly Father deals by you; "I have drawn you," he says, "with cords of a man, with bands of love."† And, "Fathers," says St. Paul, "provoke not your children to anger, lest they be discouraged."‡ We must have the affections as well as the confidence of those whom we desire to guide. Parents should not so behave as to cause their children to be *frightened* at them; for this can hardly fail to operate as a perpetual temptation to lying and artifice. And He that knows what is in all of us, by calling *love* "the cords of a man," has taught us, in a very affecting manner, what those inducements are by which the human nature may best be drawn and wrought upon. Let this also be taken into consideration. There is a *third* error as common and as fatal as either undue indulgence or undue severity,—I mean an *inconsistency* of behaviour towards children; or the being at one time very easy, and at another very harsh, under the self-same circumstances. Where this is wont to be the case, your child will never give you credit for having a *reason* for your conduct towards him. He will look upon you as being swayed only by humour and caprice; and consequently, though he may obey you where he is forced, he will never be sensible that it is *right* to do so; nor regard you as having more wisdom than himself. Again; let reproof and censure be in just and evident *proportion* to the offence given; and let it be clear that offence is taken by you on *true and just grounds*. We may sometimes hear a parent expressing more anger because a child has broken a pane of glass, than he does when the same child has taken God's name in vain. This is to instruct him that it is a worse matter to put you to inconvenience than to sin against the Lord; and, at the same time, it proves to him your own selfishness, and consequent unworthiness of his respect, and it confounds right and wrong.

Further, distinguish between levity and obstinacy, between carelessness and malice in the wrong doer, and deal out your rebukes accordingly. Of some have compassion, (as St. Jude expresses it,) making a difference, and others save with fear, "pulling them out of the fire."§ He that would reprove or correct another with effect, must be *his own master* at the time; where there is much passion there will be little justice, and no appearance of deliberate judgment.—Pp. 495–498.

We add one very important observation from the same sermon:—

It happens oftener than inconsiderate people dream of, that the *man* is made in the nursery. Yes—the intellectual, moral, spiritual, christian man. The wise one in his generation, as the bud expands—the heir of glory, as the

* Eph. vi. 1.

† See Hosea xi. 4.

‡ Coloss. iii. 21.

§ Jude 22, 23.

blossom ripens and brings forth fruit unto life eternal. Many know this—thoughtful, humane, believing people—and they have invented and are supporting *Infant Schools*.—Pp. 501, 502.

It is perhaps to this practical character that is owing what strikes us as the chief defect in this volume, a somewhat sparing exhibition of the privileges of Christians. Men require to be encouraged and (may we add,) allured, as well as urged; and Scripture contains so much to cheer the drooping pilgrim on his path, that it can hardly be said to be "rightly divided," if this balm-drop is neglected in the administration. Few things are more admirable in the inspired epistles, than the way (in human compositions, we should say the *judicious* way) in which duty, consolation, and encouragement are mingled. Archdeacon Bather has not omitted this part of the preacher's duty, but has not, perhaps, given it space so large as it occupies in the Word of God. We advance this opinion, however, with deference and hesitation; and should it prove correct, we have but pointed out a trifling deficiency in a volume of sound, able, and highly useful discourses.

ART. III.—*A Charge delivered June 16th, 1840, and three following Days, at Skipton, Leeds, Wakefield, and Halifax.* By CHARLES MUSGRAVE, D.D. Archdeacon of Craven, Vicar of Halifax, and formerly Fellow of Trinity College, Cambridge. Published at the Request of the Clergy. Halifax: Whitley and Booth. Leeds: Robinson. London: Parker.

AMONG the other changes which within the last few years we have witnessed in matters relating to the Church, we may very properly mention the increased number of visitation charges annually delivered, and annually published in various parts of the kingdom. We regard this as one of the favourable signs of the times. These addresses are valuable not only in correcting many popular errors, and disseminating much useful information, but also in creating on behalf of the Church an interest, which is already producing very beneficial effects. Were it necessary to bring forward evidence of these facts, we need not go far to seek it: but the assertion will not be disputed: and we have much pleasure in speaking of the charge before us, as likely to contribute its full share to these important objects.

The more solemn questions concerning the spiritual duties of the clergy, the Archdeacon forbears to discuss, as belonging rather to dignitaries of higher station. The subjects to which he turns his attention are of a subordinate kind, connected chiefly with the external circumstances of the Church: the duty of the state to aid church-extension, and of the members of the establishment to assist in that work by petitions to the legislature: church-rates, with the judgment lately delivered on the Braintree Case, and the doings of Mr. Thorogood; the Ecclesiastical Duties and Revenues Bill: the intended Church Discipline Bill: the Education Scheme: and the prospect, since happily realized, of some arrangement by which the Church and the state may, in the prosecution of this great design, go on harmoniously together. On all these topics the Archdeacon offers observations well worthy of attention; and discusses the several points with the judg-

ment and candor which his former publications would lead us to expect from him.

We shall limit ourselves to a quotation, in reference to church-rates :

The recent decision of the Braintree case might seem to put it beyond further dispute that it is not with the churchwardens to lay a rate on their own authority: a decision in which, if confirmed (I say if confirmed—for proceedings have been commenced with the full sanction of the Heads of the Church for an appeal from the judgment of the Queen's Bench, by writ of error, to the Exchequer Chamber, where it will be heard before the fifteen judges of the land) whatever seeming triumph it may give to the opponents of church-rates, I can as cheerfully, and as unaffectedly, acquiesce as themselves.

It is not fitting that so invidious a duty should be imposed on these officers, or the responsibility of its exercise be left to their discretion.

Is it then by mandamus from the Queen's Bench, as in the case of other similar burdens, the repair of a highway or a bridge?

"For purposes guaranteed by Act of Parliament to be levied in that form," as where, under the recent Church-building Acts, the parishioners have borrowed money on the credit of the rates for building a new church; a mandamus would issue. But this is a special, not a general case: and no way applicable to the making of an ordinary rate.

Where the law has established no other remedy, the court will grant a mandamus. Were therefore the Ecclesiastical Court without means to enforce the law within its own cognizance, the Court of Queen's Bench would act in aid by granting a mandamus. The very fact of its granting a mandamus to make a church rate is thus conclusive argument, not only that it is matter of ecclesiastical jurisdiction, but that it may be enforced by ecclesiastical authority.

Is it then by proceedings against the churchwardens for neglect of duty?

But they have done all which the law imposes on them when they have duly summoned a vestry to consider the propriety of making a rate. They are under no obligation either of law or conscience to lay out their own money. And any proceedings against them in the Ecclesiastical Court when they have no funds, and after all due pains can obtain none, might immediately be stayed, as in all reasonableness they should, by a prohibition from the Queen's Bench.

But are we therefore to conclude, because those several means are inapplicable to bind the parishioners to their duty, that there are no others more availing?

I am fortified by the opinions of two eminent civilians, whom I have separately consulted with a view to this visitation, in saying that such is not the case.

Two modes are pointed out.

The ONE by *Articles* against any individual parishioners, for refusing to make, or concur in making, a rate—a *sufficient* rate; for the repairs, &c. required: a mode of proceeding like an indictment at common law for a misdemeanor, in the absence of any statutory sanction for enforcing what is enjoined, or for restraining what is forbidden.

The OTHER is by a monition to the churchwardens to call a vestry; and to the parishioners, to meet: which monition would be personally served on certain of the inhabitants. "If they disobeyed, and shewed no sufficient cause, they would be in *contempt*. Their contempt would be signified into the Court of Chancery: and a writ would issue, by virtue of which they would be attached, and committed"—. that so, as in parallel cases at common law, "the collective body of the parishioners might be reduced to obedience by proceedings against individuals."

These are the remedy, which, not on any independent judgment of my own, but on the credit of more than one amongst the highest living authorities, I have felt myself officially bound to point out as applicable to the case of wilful, contumacious, refusal. Nor let it be supposed that this liability is escaped by what

the Attorney-General himself calls that "shallow device" of twelvemonths' adjournment. Such an adjournment, or *any* adjournment, with a clear intent to refuse a rate, is identical with refusing it, and punishable through the same process. Nor again is the law to be evaded by one or more of the churchwardens declining to join his brother officers in convening a vestry. I am assured by the same high authorities as before, that the law is competent to its own vindication here: that we have but *to monish all* to join in the call, and *to article those who refuse*: a proceeding, which, duly carried out against one contumacious individual, would expose the viciousness of a practice so inconsistent with the duty of churchwardens and their solemn declaration on entering office.—Pp. 11—14.

The law we presume to be clear: but the fulfilment of the churchwarden's obligation, when he meets with an organized resistance, backed by a society established for that purpose, is attended with one great practical difficulty. The agents and disciples of the church-rate abolition system appear to have no apprehensions on the ground of expense: they possess at least this confidence in their resources, and in the expectation of proving "true to one another," that they are ready to seize upon objections which ordinary men would deem privations, and sometimes are said to avow their determination to accompany these objections, if necessary, and at whatever expense, to all the courts where they can get a hearing. The churchwarden stands in a different position. He has no funds for warfare: he must take upon himself even in *limine* some personal responsibility: without more knowledge as to forms than generally falls to his share, he may commit some error which is fatal: with the best possible cause he *may*, or *fears* that he may, lose his suit. Besides this, he is pointed at by every thing that is *liberal* in the parish, as the supporter of an oppressive tax: and if a man, in prosecuting his resistance to church-rates, be thrown into prison for contumacious disobedience to the court, who is it that deprives him of his "civil and religious liberty," but the churchwarden? The man may fare sumptuously every day; may fare as he never fared before: he may be visited by sympathizing persons, who never would have looked at him, while working honestly at his calling: he may be immortalized as a martyr, by such immortality as newspapers and picture-shops can give, and be raised in a few months by the contributions of the haters of creeds and priestcraft, and dominant sects, to a degree of opulence which would otherwise never have been his: and in the very prospect of these things, he may have found a strong motive for the cause which has led to such an eminence: still the churchwarden is not less to be exhibited as the oppressor, or the willing tool of oppression; and he is a bold, as well as an honest man, who will stand alone in the face of so great a probable storm, and of much trouble, and especially of undefined expense. We have far too good an opinion of the moral courage of Englishmen to imagine that churchwardens would often shrink from their duty, through the fear of high-sounding words or liberal vituperation: but personal expense, it is unreasonable and unjust that they should incur; in many cases family considerations absolutely forbid it: and the knowledge of these facts fosters and excites opposition. Let the churchwarden only be borne out in the necessary expenditure: and surely the friends of the Church can in *this* respect do as much in giving effect to the law as its enemies

can do for defeating it: let him only have that confidence in his resources which is enjoyed by his opponents, and there can be little doubt and little delay as to the result. The law is distinctly in favour of church-rates: and till that law shall be abrogated, it can always be enforced.

ART. IV.—*A Voice from a Picture. By a FEMALE ARTIST of the Present Day.* London: Booth. 1840. Pp. 53.

It can hardly be alien from the purposes of the Christian Remembrancer to notice this little volume. In the first place, the Arts may fitly be regarded and honoured as being, naturally, the handmaids of Religion. In the days of ignorance and idolatry, it is true, their ministration was sometimes little better than a pitiable prostitution; yet even in those dark times, a purer and better inspiration would occasionally descend, and give birth to many of the grandest and most beautiful creations of human genius. And it is well known to all how gloriously the arts of painting, and of music, and of architecture, have subsequently flourished under the patronage of christian devotion. Besides, what blameless work of the imitative faculty is there that may not justly be considered as, in some sort, an act of adoration towards that Supreme Intelligence, which alone is the fountain of all sublimity and beauty? The very enthusiasm with which these ennobling pursuits are often found to animate their votaries is of itself a sort of religion; a religion which may, indeed, degenerate into idolatry, but which, under due control and care, may surely coalesce with the purest influences of faith, and hope, and love.

The days in which we live, it must be confessed, are anything but favourable to these lofty and majestic views of the imaginative arts. Utility is now our idol, our cloud-compelling Jove—or, it might be called our Juggernaut—which rolls over the land in its thundering steam-driven chariot; and clouds of Stygian vapour form the incense of its altars; and its cast-iron countenance frowns grimly upon all the works of man that minister not to the wants of our mere earthly nature; and the chiefest of its victims are they whose heresy it is to abjure the worship of a coarse terrene materialism, and to contemplate devoutly the forms of excellence which are the workmanship of the one true and living God.

And, in truth, the martyrdom frequently endured by these faithful ones is often of a kind from which the flesh and heart of man may well be forgiven from shrinking. The wretchedness and the destitution endured by many a meritorious, but unpatronised and friendless, artist, are more cruel than, perhaps, will be credited by our close-handed and tough-hearted *Mæcenates*. Our "Female Artist," we suspect, must have witnessed—perhaps she may have tasted—something of that "sharp misery" which paralyses the hand and withers the heart of genius. She has embodied her experience in the form of a fictitious narrative, in which a Picture is supposed to relate the story of its progress, from an obscure corner of the exhibition-room, through many dismal vicissitudes, to the mansion of nobility; a Picture, of which the author starved in a jail, but whose name, after he had perished, became, as it were, a

profitable legacy! Would that the wealthy and the magnificent would listen for a while to this melancholy "Voice." We can afford space only for a specimen of its parting utterances. *Pictura loquitur* :

If, by my voice, I can awaken a more general feeling for the Arts, and be the means of diffusing a more unlimited patronage among many suffering Artists unknown to fame; if it can be proved that their support will not only produce better pictures, but add honour to a country distinguished for commerce and arms; and, by thus doing, can ameliorate difficulties of a class of society, whose intellectual capacity adds refinement to a nation, and softens the asperities of life;—the dignity of the patron will be enhanced by the support of the artist, and the Voice from a Picture will not be raised in vain.—P. 42.

ART. V.—*A System for the Education of the Young, applied to all the Faculties; founded on immense Experience on many Thousands of Children, in most Parts of the Three Kingdoms. With an Appendix and Plates.* By SAMUEL WILDERSPIN, Inventor of the System of Infant Training. London: Hodson. 1840. Pp. 487.

MR. WILDERSPIN says, in his Preface to this volume, the "author is afraid that something like egotism may appear in some parts of the work." The author is not afraid without good reason. His fear might have gone farther, and taken a wider range. In every part of the work, there appears to us not only "*something like egotism*,"—something very like it indeed—but the thing itself in its grossest and most offensive form. The very title-page, with its "*Samuel Wilderspin, Inventor, &c.*," and its "*immense experience on many thousands of children*," &c., is a sufficient indication. And the character of the book is true to the character of the title. But Mr. Wilderspin thinks,—as thousands before him have thought about themselves, and thousands after him will think,—that justice has not been done him by the public. His plea is, "that many have borrowed largely from him without due acknowledgment." "Some, too, have given Mr. Owen the credit of *originating the Infant System*." Strange and startling language; and yet, we almost apprehend, likely to be more exactly applicable, and more literally true, than Mr. Wilderspin intended, when we contemplate the full development of Mr. Owen's fearful doctrines about marriage. However, let that pass: as Mr. Wilderspin only means, in his simplicity, a system of infant education.

Now, in the commencement of infant schools, Mr. Wilderspin, though not, we believe, their actual originator or inventor, was unquestionably of much use. We are far from wishing to decry or underrate his legitimate claims. He may be assured, that no one *but himself* can ever make us either forget, or dislike to remember, his services in such a cause. Let him only try to be modest and moderate; and other persons will have no desire to cancel the obligation. But he should remember, that gratitude, most of all things, should be *unforced*: and many a debtor has been tempted to refuse payment, or has been most reluctant to acknowledge his debt, because perpetually reminded of it with exaggerated pretensions on the part of the creditor. He should also remember, that he, like the rest of mankind, is probably an extravagant appraiser of his own merits; and he must not expect the world

to take them quite according to the valuation which he has chosen to set upon them.

It would be hard measure to say, that Mr. Wilderspin is absolutely a charlatan; but his present volume, nevertheless, is written in the very spirit of charlatanism. Every body has failed except Mr. Wilderspin: but Mr. Wilderspin is a miracle, and his schemes and undertakings are the eighth wonder of the world. He is evidently "first, last, midst, and without end," in his own estimation.

Here, then, is one reason why we regret that this book should have been written. We might mention several others. It would be unfair to deny, that it contains, interspersed at no distant intervals, some practical observations of considerable value. But, as a whole, it is a sad failure. It is at once ambitious and slovenly—full of portentous self-conceit and astonishing ignorance:—most aspiring in its plan, and most negligent in its execution. And as the matter is rambling and undigested, so the tone appears to us to be, in a peculiar degree, flip-pant and vulgar; for instance:

Such a *melée* as two hundred children of all ages and both sexes would exhibit in a normal school too, would be worth seeing. Please God, if I live to see this plan at work, I'll have a peep at them, and witness the teaching of the clever fellow who could instruct such pupils with advantage, and in a way in which they ought to be taught in a normal establishment, under the sanction of no lower personages than the ministers of her Majesty's government.—P. 273.

Mr. Wilderspin informs us, in another place, that he has "not aimed at fine writing, but plain writing." And so far well. Yet, whatever else Mr. Wilderspin may be competent to teach, we can hardly think that he is calculated to be a master in style.

He aims, however, at poetry as well as prose, How far the following verses are original we do not pretend to know: but whether Mr. Wilderspin has the honour of having made them, or whether he has merely borrowed and adopted them in the intense fervour of his admiration, we are sure that our readers will duly appreciate their beauties, when they consider that they are intended, not only to assist the memory, and improve the poetical taste, but also to give "lessons on grammar."

ON THE VERB.

"Verbs tell of something being done
As t' read, write, count, sing, jump, or run."
Of verbs we're told, there are *three kind*
You'll active, passive, neuter find.
They've *numbers two* and *persons three*,
Likewise *five moods* plain as can be:
First, the *indicative* will stand,
Th' *imperative* next with high command:
Then, the *potential*, power and will:
Next, the *subjunctive*, doubting still,
Last, the *infinitive* we find,
All brought by certain signs to mind.
Verbs have *three tenses* too, we're told,
Present, past, future, they unfold.
Grammarians, however, claim
Six as their number, which I'll name,
Present, imperfect, perfect, view,
Pluperfect, and two futures too.—P. 212.

To what higher level can national education ever hope to rise? Or what more can be desired for the rising generation of Great Britain, when they have once been instructed that "there are three *kind*" of these wonderful verbs, which tell of something *being* done. Till the fourth line relieved us from our suspense, we were afraid that for some fault or misfortune, not easily to be conjectured by the uninitiated, Mr. Wilderspin intended, in the plenitude of his authority, altogether to exclude and abolish the *passive* voice: and we must still suppose, that for things which *have been* done, or *will be* done, he has *invented* other and more appropriate parts of speech.

It was our wish to have made extracts from the better portions of the volume; but, unhappily, even in those places where the remarks are evidently the result of personal experience, or are most distinguished for their cleverness or their good sense, the composition is so loose and unmethodical, as likewise so marred and disfigured by the intrusion of a repulsive egotism, that we must give up the attempt. The subjoined quotation is a fair specimen of the strange incongruities, the odd mixture of acuteness and puerility observable throughout the publication.

Education will be worthless, unless it has a tendency to decrease crime, to elevate our nature, improve our morals, and promote love and charity, and increase true religion amongst us. Let mothers and teachers understand, that no child can be properly trained by himself, so as to be made a valuable and useful member of society, and also a good moral and religious character. Man being a social being, must be well trained in community; it is evidently a law of the Creator that it should be so; all those children brought up with brothers and sisters are less petulant, and more sociable, than those brought up alone, and more fit to associate with others, and have less of the selfish principle than the latter.

Neither is an adult fit society for an infant, no, not even the mother; for parents are very apt to think that if they indulge their children to the utmost of their power, and give them every thing they wish for, they are treating them with the utmost possible kindness; this, I am sorry to say, is a common but a very dangerous error. The following are facts in support of what I have now advanced, which were witnessed by myself, so that I can with justice testify to their truth.

A mother, for some time past, has been in the habit of indulging her child, aged two years and six months, with pieces of cigars, in order to keep him quiet; and he has become so initiated into this practice, that every day after dinner he calls for his usual allowance, and will not take a denial. When he gets one, it must be lighted, if not he will stamp with his feet, and raise such a disturbance in the house that the poor mother is obliged to comply, and he actually consumes the greater part of it before he leaves off. The method taken is different from that usually practised, for instead of inhaling the smoke he blows it from him. Thus we perceive, that if allowed to follow the same track for some time, the practice will grow with his growth and strengthen with his strength, and the proper training of the youth will be subverted by one who ought rather to watch that which will in future form his moral character.—Pp. 50, 51.

But let us stop. It is out of our power to speak of this work at once favourably and honestly: yet, at the same time, many recollections forbid us to treat it with any unnecessary severity, though *padded*, as it is, with all sorts of devices to swell its thickness, and eked out at the end by a very large portion of Lord Brougham's Letter on National Education, as if Mr. Wilderspin was condescending to confer notoriety

and immortality on the production of the Lord Ex-chancellor. We can assure him, that we are quite as anxious as he can be for the success of infant schools; and we should be glad, on some accounts, to see them more generally established, with the requisite changes and adaptations for the children of the higher and middle classes. Here, however, we have no room to enlarge on such topics. We must conclude with once more reminding Mr. Wilderspin that no man was ever written down by any one except himself; but that he has been doing a good deal to accomplish, in his own case, this undesirable object. It is a pity that, in many instances, he has not been somewhat more like his own curious "subjunctive, *doubting still*;" instead of assuming a manner so self-confident, dogmatical, and dictatorial. In the great business of education, he has been a serviceable pioneer; but he is not calculated to be a leader, or, as he calls himself, "*a legislator*." The Wilderspinian dynasty is extinct. The work has passed into the hands of men, who, with an equal share of moral enthusiasm, have more judgment and discretion, higher and deeper views, more comprehensive and more systematic knowledge: inasmuch as they have enjoyed opportunities of penetrating further into the true philosophy of the subject, and have themselves received a more enlarged and finished education.

LITERARY REPORT.

A Course of Plain Sermons on the Church and her Gifts. With a Preface and Occasional Notes. By the Rev. FRANCIS FULFORD, M.A., Rector of Trowbridge, Wilts; Chaplain to Her Royal Highness the Duchess of Gloucester, and late Fellow of Exeter College, Oxford. Vol. II. London: Rivingtons. 1840. Pp. lvii. 245.

IN this volume there is much to praise and something to blame. Like many others who at the present day are labouring to "restore forgotten truth," the writer has well exposed some of the prevailing errors of the time, and endeavoured to substitute sounder opinions in their stead. But we question whether he has not brought some of these "forgotten truths" too prominently forward, and placed them where they obscure (we will not say distort) doctrines of even more importance. Church communion, with its "gifts and privileges," is of inestimable value; the sacraments are channels of rich grace; but the Bible contains much besides these.

The following passage from a sermon entitled, "The Church the Teacher of her Children," will give the reader some idea of the style and tone of these discourses, and at the same time open the way for one or two remarks:—

We know how common it is to hear of such and such persons having, as it is termed, changed their views of religion, adopting some fresh system; and not only individuals, but whole societies not unfrequently do the same. And if men's opinions on the truths of revelation and religious matters are to depend simply upon the chance systems of their own formation, not only will they inevitably fail, from their natural infirmities, of arriving at any unity of belief, and, therefore, must, for the most part, miss "the truth," which is one, but they will, not improbably, each fall away farther and farther from that truth; which they profess to seek, and insensibly find themselves opposed to many great Catholic verities which once they gladly and thankfully believed. Truths which are to be weighed and gauged by our own opinions, necessarily change with the changing views and sentiments of individuals, or of the age in which they live. While truths, taught as by some power without—something beyond and independent of our own minds, remain the same; though we may be subject to manifold infirmities, and though the age in which we live may be flooded with error. Thus the Catholic Church speaks to us, as she spake to our fathers.

Religion, as we term it, has flourished, and again has withered in successive generations; fanaticism abounded in the times of the Puritans, it was succeeded by indifference; and in the last century, a rationalist and infidel spirit manifested itself, such as we see now again budding forth. Now amidst these fluctuations of the public mind, the Church is the ground and pillar of the truth; and, moreover, those who despise her steady light, and run wildly after every dazzling meteor that dances before them, are little aware how much even those, who dissent from her, are indebted to the Church for that portion of the truth which they yet retain.—Pp. 98, 99.

These are just remarks, and well expressed. There is something, however, rather too vague for practice in the phrase—the teaching of the Catholic Church. The creeds indeed literally embody the idea; but for the details of instruction, the teaching of our own branch of the Catholic Church must be the light by which we read the Scriptures. Those may demur to this rule who deny our church's catholicity, or her purity; but not those, who, like Mr. Fulford, uphold both. Now every one knows in what terms our church embodies the doctrine of the justification of man in her articles and homilies, and how agreeable her definitions are to the letter, and, we firmly believe, the spirit of Scripture. But is there not an apparent difference between her teaching, and such unqualified expressions as the following?—

Our faith must, if it be a sound faith, lead us to the sacraments, and open our eyes to see their excellence; and coming to Christ in baptism, we are, through faith in his promise, justified by means of the grace conveyed to us in that ordinance.—P. 131.

When we speak of the salvation of Christ, it means, in the first place, deliverance from that state of condemnation, under the curse of which we are born into the world as children of Adam, and is specially signified by the term *justification*, as St. Paul writes to the Romans, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." This ordinarily takes place at baptism, when we are first brought into the covenant of the Gospel.—P. 165.

Connected with the same subject, Mr. Fulford has these remarks:—

People, according to their idea of being saved by some abstract notion of faith, expect to have Christ's merits and righteousness imputed to them, and set down to their account, without any regard to their own personal holiness; and consequently, the mortification of the body of sin, the laying aside every weight, the discipline of the temper and heart, are considered quite as unnecessary as they are distasteful to their unsanctified wills.—P. 134.

This fact, however, need not terrify us from stating scripture doctrine in scripture terms. The truth is, the wish to be saved by a *notion*, without holiness, is not peculiar to any system, and may be as fatal to those who are ever looking back to their baptism, and not on it, as to the most rigid Calvinist, or the wildest Antinomian.

We have read with doubt several other passages in this book, *e. g.*—

Independently of the sacred volume itself, the perpetual priesthood, the altar, the sacraments, the form of sound words, &c.—P. 29.

What is *the altar* in addition to the sacraments?—but we are conscious that we have dwelt too long on the unfavourable side. We wish our space would allow us to make some extracts from the many parts which have pleased us, and especially from the last three sermons, which are particularly valuable.

Heber; Records of the Poor; Lays from the Prophets; and other Poems. By THOMAS RAGG. London: Longman and Co. 12mo. 1840. Pp. 236.

WERE this the first publication by Mr. Ragg, as it is not by many, it might be looked on as quite extraordinary, since he represents himself as "a working mechanic," for there are pieces in it, which would not disgrace many high names, on the roll of established poets. The more ambitious attempt in the volume we consider a failure. The framework of "*Heber*" is ill imagined, and there is no verisimilitude in the picture, (if such may be expected concerning a post-mundane race of beings;) though much of the execution is clever and exciting. The author's powers are better adapted for shorter flights; and we can with

pleasure point out as admirable, "Gather ripe fruits, O Death"—"Autumn"—"The Indigent Widow's Appeal"—and "I'm going home." Occasional incorrectness of language was to be expected from a self-taught writer, but we imagine that much improvement must have gradually taken place in this respect, judging from an early and sadly ungrammatical production which closes the work. It is on a subject of too great moment to the author to be discussed as a mere matter of poetry, and fitter for the anvil of the theologian than the lyre of the melodist. From his more legitimate efforts we hope to quote samples which may entice such of our readers as love the haunts of song, to encourage an apparently worthy son of the muses, who here proves that he is imaginative, loyal, and pure minded; and imbued with a deep sense of religion, which has given birth to many of his most powerful compositions. As an instance of his simple expression of feeling we offer a stanza from "The Poet's Lament."

The happy dreams of childhood,
How beautiful are they,
Ere care has yet intruded
To cramp fond Fancy's play,
But oh! how soon they vanish
When truth illumines the way.—P. 18.

That he can sound a deeper note, a few lines from "Heber" will testify:—

The earth is full of love, albeit the storms
Of passion mar its influence benign,
And drown its voice with discords. Every flower
That to the sun its heaving breast expands,
Is born of love. And every song of bird,
That floats mellifluous on the balmy air,
Is but a love-note. Heaven is full of love;
Its starry eyes run o'er with tenderness,
And soften every heart that meets their gaze,
As downward looking on this wayward world,
They light it back to God.—P. 60.

A Practical Discourse of Religious Assemblies; by WILLIAM SHERLOCK, D.D., Dean of St. Paul's, Master of the Temple, and Chaplain in Ordinary to his Majesty. A New Edition; with a Preface by Rev. HENRY MELVILL, B.D., Minister of Camden Chapel, Camberwell; and Chaplain to the Tower of London. London: Burns. 1840. Pp. xxiv. 293.

THIS timely reprint forms one of the volumes of "The Englishman's Library," in which series, it has, we think, been judiciously inserted. The name of Dean Sherlock, together with the attractive form in which it is presented to the public, will doubtless bring many acquainted with a treatise, convincing by its reasoning, persuasive by its earnestness, and on subjects deeply important to the spiritual welfare both of individuals and churches.

It has seemed to the writer of this notice, (says Mr. Melvill, in a well-written preface,) that the republication of Sherlock's *Practical Discourse of Religious Assemblies*, while it is calculated to be useful to all classes, might do something to strengthen the hands of numbers of his brethren, who have more than the missionary's work to do, in endeavouring to reclaim the moral wastes with which our own country is deformed. The grounds on which public worship should be maintained are here so forcibly stated; the benefits to be expected from it are so clearly exhibited; the objections, whether of the irreligious or the schismatical, are so fairly met and so fully answered; that the work is a sort of storehouse of weapons for the minister who has to deal with ungodliness which would deride churches, and with dissent which would substitute conventicles.

And there is one advantage attending the republication of such a work, in preference to the embodying the same sentiments in any new book. Men will commonly hearken with less prejudice to the dead than the living; opinions which they would reject at once if advanced by one of their contemporaries, secure something of an audience when produced from old authors whose names are held in general respect.

There are, undoubtedly, many things alleged in the following treatise, which will prove unpalatable in no common degree. And though the writer of this notice is thoroughly persuaded of their truth, and anxious to gain for them currency, he feels that they would have little chance of being examined or weighed, were they put forth by any author of the day. Perhaps they may fare better when thus brought, so to speak, from the grave, and published in the name of one long withdrawn from this scene of contention and trial."—Pp. x. xi.

The following remarks, excellent in themselves, and eloquently expressed, ought to fall with double weight from one whose popular oratory has, more than that of any other preacher of the day, unintentionally tempted many to the commission of the fault he condemns.

But it is not the Dissenter alone who will find unpalatable truths in the following Discourse. The Churchman will meet with much that is opposed to popular opinion and practice.

They who would shrink from being schismatics in the aggravated sense of separating from Church-communion, think nothing, for the most part, of being schismatics in a lesser, but an actual sense—that of separation from parochial communion. This matter is treated with great delicacy and faithfulness in Part II. ch. i. of *Sherlock's Discourse*; and the temper of the times renders it specially needful that attention should be directed towards it. If a minister wish now-a-days to advance "a hard saying," one which will excite a more than common outcry, let him tell the multitude, which is running hither and thither after preachers, that it is their duty, and would be vastly for their benefit, to be content with the instruction provided for each by his own parochial ministers. Yet, if there be a truth, this, we believe, is one. The whole ordinance of an Established Church appears set at nought, if every man is to choose his own teachers, though teachers have been assigned to him by competent authority. The distribution of instructors cannot be regarded as a mere thing of chance by any one who acknowledges in Christ the Head and "Minister of the Sanctuary." Rather must it be considered that Christ has to do with the assignment to every parish of its spiritual pastors, either appointing such as will be faithful to their calling, or permitting the appointment of others, because, designing to overrule for good their failings and faults. And if it be said that there is no sufficient evidence of the excellence of the parochial economy, as thus understood and asserted, let it be answered that there is no sufficient trial; every man looks out for his own instructor, tries church after church till he has found one to his taste, and then settles himself for just so long as he may relish the provided instruction.

Can this be a wholesome, a right state of things—a state in which the ordinance of God is virtually superseded, and the sheep wander to and fro in quest of a shepherd, not because no shepherd has been given them, but because they wish to meet with one who shall be better than their own? Indeed we all know what answer will be made. Our own shepherd does not lead us to green pastures; he teaches error—we are we to listen to error, when elsewhere we may find truth? This is a melancholy answer; for it is too often based upon fact. We may not deny—would to God we could! that the statements of the Gospel heard in our churches are occasionally crude and imperfect. But there is no sufficient reason in this for abandoning the parochial ministrations. It must be an extreme case which justifies separation, whether from the Church to which we belong, or from the portion of that Church in which we are parochially placed. The prayers and the sacraments remain in their beauty and energy, when the sermons may be defective. And it were well if men would more bear in mind, that it ought not to be for the preaching alone, nor even chiefly, that they go up to God's house: that house is "a house of prayer," though, alas! it is deserted almost as a matter of course, whensoever it is opened for nothing but prayer.

Besides, even so far as the preaching is concerned, a man is immeasurably more likely to be benefited by meekly submitting himself to an ordinance, though imperfectly administered, than by constituting himself judge of the mode of administration, and refusing to attend unless his own standard be reached. The temper in which a sermon is heard has commonly more to do with its profitableness to the soul than the doctrine on which it insists. God may be expected to bless those most who use with most simplicity the appointed means of grace, and therefore are the ministrations of the parochial clergy, if attended by the parishioners on the principle that these men are their authorised teachers, far more likely to promote growth in knowledge and

grace than those of any other clergy, however more eminent in learning, eloquence, or piety.—Pp. xii—xv.

We hope Mr. Melvill's recommendation may induce many to read and weigh well this valuable treatise.

The Cooperation of Religion and Law, an Assize Sermon, preached at St. Mary's, Stafford, July 29, 1840, before Her Majesty's Justices of Assize, by the Rev. ROBERT TAYLOR, M.A. Rector of Clifton Campville, Stafford.

THIS sermon well deserves a notice at our hands from the importance of the subject it discusses. Preached before the Judges of Assize—a solemn and interesting occasion—it appropriately urges the importance of preparing the soil of the youthful mind for the good seed, and of eradicating early those weeds which, if suffered to grow, may endanger the fairest productions of social life, and require all the power of the law to subdue. It sets forth the difficulty there is in educating the poor from the early age at which children are withdrawn from school.

Attempts are being made everywhere to extend this instruction. It is very true such attempts are being made, but with what difficulties? It is like Pharaoh's commands to his servants to exact the tale of bricks, but to withhold the straw. Schools are being built, teachers are being provided, funds are being collected,—but where are the children? The manufacturer's workman begins early in life, and early in the morning, and he is fatigued at night. The child of the agriculturist is taken as soon as his voice is loud enough to frighten the rook, and when he is strong enough to tend swine or to drive the plough-team. The daily schools are filled with infants, or with such very young children, that education hardly can be begun beyond the discipline of the mind, and then comes in the employer and demands his labourer, and the parent who needs his earning.—Pp. 15, 16.

Here, indeed, is a difficulty which cannot easily be overcome, for we doubt whether the legislature could successfully interfere in such a matter. But the evil of losing instruction is not the only one which attends early labour and early gains. The power of gaining a livelihood too often fosters into luxuriant growth that accursed product of the natural heart—pride. Hence it proves a strong incentive to trample under foot the fifth commandment; a main barrier, we are persuaded, against recklessness of living. Yes, it is a truth, parents stand in awe of their children, lest they should lose the fruits of their precocious labour! Children, rather than submit to lawful authority, leave their parents' house to enjoy their independence, but doomed, unless repentance comes, to live under the goading of an evil conscience, which too often drives them into courses whence they are never recovered. Here, then, is an evil, the extent and certainty of which it is appalling to contemplate.

A Practical and Doctrinal Exposition of the Church Catechism; chiefly compiled from the Writings of the most approved Divines, and established by Proofs from Holy Scripture. Principally designed for the Use of Diocesan Training Schools and Private Families. By a MEMBER of St. John's College, Cambridge. London: Burns. 1840. Pp. 139.

WE cannot better characterize this book than by giving one or two extracts:—

As the only means of safety from the flood of water was afforded to those few individuals who took refuge in the ark, so it is only whilst in that *spiritual vessel, the Church*, (of which the former was a type,) that I can enjoy any sure and certain hope of obtaining a safe passage for my soul through that overwhelming flood of fire which is coming on the earth, and to escape the terrors of that infernal "lake which burneth with fire and brimstone."—P. 36. That body does *not* belong to "Christ's church," in which there are not both bishops, priests, and deacons.—P. 42.

The writer does not draw the inference.

Q. What is the fourth sin forbidden by the fifth commandment? (The other three are withholding from the Clergy their tithes and offerings, the spoliation of the Clergy, and contempt of the persons of the Clergy and their office.)

A. *Resistance to ecclesiastical authority*, of which, as it has no external force to abet it, or avenge disobedience to its laws, men commonly stand but little in awe, and are insensible of their obligation to obey it. Whereas, in truth, this want of visible power is so far from proving the authority of our spiritual governors to be weak and precarious, that it renders our obligation much greater, and their authority the more dreadful. For since God has commanded us to obey them, without assigning visible forces to constrain or chastise, it is plain that he has reserved the vindication of their authority to his own hand, which, therefore, will be infallibly certain and terribly severe; for the sentence that is upon earth pronounced by his ministers on contumacious offenders, he has declared himself ready to ratify in heaven; and, therefore, most assuredly will execute it. For, in truth, what punishment is so dreadful as "delivery to Satan?"—to the being confined in those bands, of which it is said, "Whatsoever ye bind on earth shall be bound in heaven," and which engage the soul in a guilt never to be loosed, except by sore contrition and serious repentance. What are any axes to that "sword of the Spirit" which cutteth off a member from Christ? What are any faggots and torches to that unquenchable "fire and brimstone" of the infernal lake? What, in short, does any condemnation here signify, to that horrible curse which devotes an incorrigible soul to the bottomless pit? &c.—Pp. 88, 89.

This, viz. the water of baptism, is that "living" (or life-giving) "water," of which whoso drinks need not drink of it again: for "it shall be in him a well of water springing up to life eternal."—P. 118.

We cannot help considering these as, to say the least, unqualified statements, although they are unquestionably built on a substratum of most important truth; and, unless the work were very carefully revised, we could not honestly recommend it as desirable to form part of the instruction of "Diocesan Training Schools and Private Families."

A Dissertation on the Vow of Jephthah. By J. S. KEDDELL, Surgeon.
London: Painter. Pp. 90. 12mo. 1840.

THIS well-written tract comprises a critical examination of the Hebrew Text and of the authorized version of the eleventh chapter of the Book of Judges, in which Jephthah's rash vow is recorded; together with a consideration of the various arguments for and against the sacrificial nature of that vow, which have been urged by various commentators. The result of the author's researches is, that Jephthah did *not* immolate his daughter. As the contribution of a layman, to the elucidation of a difficult passage of Scripture, Mr. Keddell's tract is well worthy of an attentive perusal.

An Index of Prohibited Books, by command of the present Pope, Gregory XVI., 1835; being the latest specimen of the Literary Policy of the Church of Rome.
By the Rev. JOSEPH MENDHAM, M.A. London: Dungan and Malcolm.
Pp. xxxv. 140. 12mo. 1840.

THIS volume may, to a limited extent, be termed a review of the latest Prohibitory Index issued by the Church and court of Rome, of whose "literary policy" it is intended to exhibit "the latest specimen." Indexes of this class, however lightly the Romish clergy in Protestant countries may affect to speak of them, have been regularly published ever since the middle of the sixteenth century, and under the highest possible sanction, that of successive Bishops of Rome. Mr. Mendham's Notice of the Index, published by command of Gregory XVI., is intended not merely to point out, and to animadvert upon, the additions made to his edition, but also to bring before English readers the curious *withdrawals* of the names of authors whose writings were formerly prohibited. The most remarkable of these is the omission of the name of Galileo Galilei, and also of his works; as well as those of Copernicus, which taught and

demonstrated the motion of the earth, and the immoveability of the sun. The removal of these once proscribed names must be gratifying to every cultivator of true philosophy.

A very rare catalogue of Prohibited Books, printed at Venice in 1554, has also been reprinted by Mr. Mendham; who has taken occasion from it to introduce some very interesting remarks upon the publications of Pietro Paulo Vergerio, and his collisions with Giovanni della Casa, archbishop of Benevento.

Mr. Mendham's volume closes with some important and well-timed instances of the strict attention paid by English Papists to the "Rules of the Index," and of their fear (in some cases) to look at, or read, or possess prohibited volumes. British Protestants would do well to consider some of these instances, and thus acquire (all they can acquire in England) some faint idea of the distinguished privileges with which they are favoured, in being members of the "pure and apostolical branch" of the Catholic Church, established in these realms, and in living under a protestant government. Who, we may ask, is aware of the utter proscription of all literature, but what suits Rome and *her* projects? Who is aware that, in countries where popery is dominant, persons have been imprisoned for the heinous crime of circulating protestant tracts? Very few, comparatively. The great majority of British Protestants, we fear, know very little (perhaps we should rather say nothing) of Romish jealousy, or their own liberty on *literary ground*. In those countries where popery reigns supreme, no dissent is permitted, nor any variation from the unscriptural and anti-scriptural dogmas propounded and enforced by Rome, as articles of faith, necessary to be believed in order to salvation.

We cannot dismiss Mr. Mendham's very curious and interesting volume without remarking, that the absence of the epithets which he has bestowed upon popery and its adherents, would have enhanced its value in our estimation.

Plain Parochial Sermons, preached in the Parish Church, Bolton-le-Moors. By the Rev. JOHN SLADE, M.A., Vicar of Bolton, and Prebendary of Chester. Vol. IV. London: Rivingtons. 1840. pp. 439.

MR. SLADE'S sermons are already well known and appreciated, and this volume deserves an equal share of public favour. Sound in doctrine and plain in expression, there is a liveliness and fervour in these discourses which makes them well calculated to arrest the attention and fasten on the memory. They do not treat of the much-debated questions which are agitating our church, and may not, therefore, be interesting to controversial readers; but their subjects are the weightier matters of the law, judgment, mercy, and faith; and those who read for instruction and edification, will not, we think, be disappointed.

Olney Lectures, delivered on Particular Occasions to the Congregation assembled in the Parish Church of Olney, Bucks. By the Rev. D. B. LANGLEY, D.C.L. of St. John's College, Cambridge, and Vicar of Olney. London: Hamilton, Adams, and Co.; Simpkin and Marshall; Nisbet. W. Dearden, Nottingham. 1840. pp. 237.

'It has often been a cause of great complaint that so few poor young women, after leaving their customary schools, are well qualified to go out as domestic servants, in consequence of their ignorance of household work, especially in districts where the female population are confined so long at their lace pillows.' To attempt a remedy for this evil, it is proposed to establish a Servants' School for the parish of Olney, in which religious and moral instruction will be daily combined with all kinds of household duties. The plan appears a good one, and worthy of consideration in other country parishes. The volume before us is published in aid of this scheme, and though we do not profess to agree entirely with all its contents, those who may be disposed to help a plan, interesting at least as an experiment, will find much in the sermons which may be perused and remembered with profit.

The Edification of the Church. A Sermon preached in the Archbishopial Chapel of Lambeth, on Sunday, Sept. 30, 1840, on occasion of the Consecration of the Right Rev. Philip Nicholas, Lord Bishop of Chichester. By the Rev. A. GRANT, LL. B. Vicar of Romford, Essex; and late Fellow of New College, Oxford. London: Burns. Pp. 23. 1840.

THIS is a Sermon of more than ordinary ability, vigorous at once in thought and execution. We select the following passage as a specimen, not as the best, but as admitting more readily of separation from the chain of reasoning.

Thus, spiritual edification refers either to the body or to the individual; which idea is expressed in other places by the same apostle, when he speaks of each Christian, and of the whole society, under the figure of the "temple of God." It is well to distinguish between the two; first, because they are, each of them, brought prominently forward by the inspired writers as objects of every Christian's attentive concern; secondly, because the means supplied for the benefit and improvement of each are different; and, thirdly, because error, and injury to the cause of Christ, and the welfare of souls, have arisen from unconcern either to the one or the other.

For according to one system, it has been made to appear as if the enlargement and aggrandizement of the body at large, was the main object to be attained on earth; and in pursuance of this idea, individual benefit has been made entirely subservient to it. Hence private edification has been sacrificed to this supposed general good,—the souls of men have been defrauded of some of the means of grace, and held in bondage to an arbitrary and iron rule. Too often have its upholders been content to gain mere subjects to its sway, neglecting the conversion of the heart to "the holy faith and purifying hopes of the Gospel;" and the result of this has been seen in the lapsing of the same nominal converts, "having no root in themselves," back to their former heathenism, as soon as the external control was renewed.

And, on the other hand, later ages have seen the other extreme, viz. that of many, who, throwing off a yoke too grievous to be borne, have rejected with it all allegiance or obligation to the visible body of Christ. Private and individual edification is held to be the first and only object of attainment: the real benefit of any ordinance is tested by this; and of the means most likely to advance it, each individual is the judge in his own case. Any apparent injury to the peace and unity of Christians, any violation of order is justified by this plea; and so far is the edification of the body at large from being held in pious regard, that the very existence of it, as an institution of God, is scarcely, if at all, recognised.

But certainly the word of God would teach us, that neither the one or the other is to be disregarded, or made anything but the object of the devout Christian's sincere prayer and interest. And any system is defective, in which either is sacrificed; in which the spiritual growth of the individual is neglected, or the edification of the whole body, for which Christ gave himself, is left unprovided for. Certainly, the kingdom of the Redeemer, the great remedial scheme for the recovery of that which was lost, was founded and endowed with the ever-blessed Spirit, that, one by one, the souls of men might be regenerated, built up, and purified; and yet, at the same time, the fulness of the blessings to be received by individuals in that kingdom, depends, in a measure, on its being at peace and at unity; and each part suffers by the disintegration of the whole. They are both to grow together, each to conduce to the excellence of the other: the perfection of the member being found in its union with the body,—the perfection of the body consisting in the life and beauty of its many members."—Pp. 6—8.

The edification of *the body* is the subject treated in the remainder of the discourse, and the manner in which a standing ministry containing different orders conduces to that end, is vigorously and forcibly discussed.

Christian Consolations; Faith, Hope, the Holy Spirit, Prayer, the Sacraments. By JOHN HACKET, D.D., Bishop of Lichfield and Coventry. A New Edition. London: Burns. 1840. Pp. 96.

THE name of Bishop Hacket must be quite sufficient to recommend this to every sound Churchman; and the editor has done good service in reprinting, in so convenient a form, what is calculated to be so truly consolatory to the christian mourner. We ought to add, that a very interesting and well-written notice of Bishop Hacket is prefixed.

MISCELLANEOUS.

[The Editor is not to be held responsible for the opinions expressed in this department of the Remembrancer.]

BISHOP LUSCOMBE'S VISITATION SERMON.

SIR,—Enclosed you have an analysis of the sermon which Bishop Luscombe preached at the British Episcopal Church at St. Omer, on the occasion of his visitation.

Truly yours,
T. W.

EPHES. II. 20.—*Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

THE sermon commenced by proving that the death and resurrection of Christ were not considered by God as his last mercy towards mankind. He made his will known unto them, and sinners were to be pardoned upon their coming to him, and upon the conditions upon which he offered them pardon. They were to have the religious burdens, under which the Jews laboured, as well as the wicked superstitions of the Gentiles, removed from them. He gave men the assistance of the Holy Spirit to remove their ignorance and prejudices, yet men did not universally receive him. Yet Christ had in view the overcoming all this difficulty, before he could successfully bring into action his purpose of raising up his church, and of edifying the body of which he was the head.

For this purpose he was pleased to appoint certain ministers to fill the various offices to obtain his end. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints—for enabling holy persons for the work of the ministry, for the edifying of the body of Christ.

The preacher then proved that, in the Old Testament, a well-connected chain of events led to the incarnation of the promised Redeemer—to God manifest in the flesh. A Christian must keep in view, and follow this unity of design, in order that his faith may be founded, not on any foundation of man's laying, but on the foundation "built on the apostles and prophets, Jesus Christ himself being the chief corner-stone." A Christian will regard the patriarchs, prophets, priests, and kings, as representing, in types, the great prophet, and true priest, and everlasting king; and every occurrence connected with their offices, as pointing to similar future occurrences in the christian dispensation, and all the laws and the ceremonies—the tabernacle and the temple, will be referred by him to the true temple not made with hands, and what then related to the priesthood, as the rule and model of the christian priesthood for ever. As (according to St. Paul) Christians "have an altar," they must have a priesthood to minister at the altar. The same apostle shows that the Jewish and Christian churches are a continuation of the one church of God, and it is highly necessary for man to know where he is to find the communion which has been continued to the ministers of the christian church. Such an appointment was of divine authority,

and regularity and order in the church can only be preserved by following the path which the finger of God has traced, and in which all future generations of men were directed to walk. We have no right to make any alteration in the line traced out by God, and the benefits of the gospel are not to be expected by those who turn away from it. In all human societies, order is necessary for their very existence, and without it no ecclesiastical body or spiritual society can long be held together.

The church must also be constituted in order and unity, and none but its authorized ministers are allowed to be "stewards of the mysteries of God." For this we have the authority of God himself, who, St. Paul tells us, appointed officers in his church. Nothing can more strongly prove that every ministry which cannot be traced to Christ himself, through his apostles, is a wicked intrusion into the sacred office. As a priesthood was regularly instituted under the patriarchal and Mosaic economy, so, in the New Testament, we are taught that it must be continued until the end of time. "As my Father sent me," said the Saviour to his chosen apostles, "even so I send you, and lo, I am with you always, even unto the end of the world."

During the life-time of our Lord, his apostles were his personal attendants, receiving his commands from his own mouth. After his ascension, they were ministers of his church for the regular service of it, and he had given them authority to send others for the same purpose, in order that the same plan for the service of the church might be carried on for ever. The apostles ordained others for the ministry, and, as in the Jewish church, no interruption was allowed in the ministry, so the christian dispensation was to be similarly distinguished, and it has so continued unto the present day. Bishops, as true successors of the apostles, are found in every part of the christian world, exercising similar offices with them, ordaining other ministers, and administering the necessary rite of confirmation, regulating the affairs of the church, exercising their episcopal authority, and preserving peace, order, and unity, among its members.

God having been pleased to establish order, in this way, in his church, you must not seek any other way—you must look for the old paths, and keep in them—you must follow what God has been pleased to tell you is of his appointment, if you would find peace unto your souls. But you will never find it, if you seek it in the inventions of man—in every scheme of man's devising, or in the false systems of duty which craft or delusion holds up to your imitation. You may think that schism, or separation from the church is not sinful, because so many are guilty of it; you may allow custom to pass for truth, but the primitive christians never thought thus. You may think it illiberal to stamp the character of a dissenter with a mark so deep, but this is the weakness of a mind undisciplined in the school of Christ—a worldly-mindedness, which is ashamed of his gospel, and the unbending principles laid down therein—a sinful indifference to what you ought to think of the first importance—that schism is a sin of the darkest dye, against which you pray, at the moment, perhaps, that you are committing it.

However firm may be your faith, and sound your notion of the church, you cannot think these observations uncalled for, when you dispassionately consider the state of the public mind on matters relating

to the church—when you see so many persons following unauthorized ministers, and presumptuously expecting a blessing from their ministry. Believe me that every such minister, who dares administer the holy sacrament and preach the gospel, is an arrogant intruder on the holy office—a mere layman, who risks the divine displeasure, and deceives his credulous hearers.

Truth will not shrink before the uncharitable charge of bigotry and intolerance. I, for one, fearlessly proclaim, that if once the apostolical succession of the christian ministry be deemed unnecessary for the due administration of the sacraments, and if ever *their* true meaning be frittered away—if the regenerating power of one, and the renewing and sanctifying influence of the other, be denied or questioned, incalculable mischief will follow; the church will be, for a time, shaken and injured, though the gates of hell shall not finally prevail against it, for it is founded on the apostles and prophets, Jesus Christ himself being the chief corner-stone, “and he has promised to be with it, even unto the end of the world.”

Our blessed Redeemer prayed for the unity of his church: an apostle exhorted us to “endeavour to keep the unity of the spirit in the bond of peace.” Our Liturgy breathes the same spirit; and I now pray that you will continue to be members of that pure and reformed branch of the catholic church, of which, by God’s blessing, you are members; that you will dutifully submit to its government and discipline, abide in its worship and in its sacraments with its authorized ministers; hold fast the faith once delivered to the saints; live piously and holily towards God in brotherly love with the members of the church, and in charity with all men.

ON THE REJECTION OF THE POPE'S SUPREMACY.

SIR,—Your correspondent, A. B., does not appear to me to have clearly understood the argument of your reviewer of Palmer’s work. It is this: If the rejection of the Pope’s supremacy by Henry was schismatic, then all the subsequent ordinations were uncanonical. The orders, therefore, of our Reformers under Edward were uncanonical, whatever might be their purity of doctrine; and, of course, the orders of those under Elizabeth were also uncanonical, and so down to the present hour. A. B. has admitted that the Pope’s supremacy was necessary to the unity of the church; and that a tyrannical usurpation, once sanctioned by custom, could not lawfully be shaken off by a church whenever it had power so to do. Now, surely, these are positions which every Anglicanist denies. The Papal supremacy was in England a most intolerable and degrading tyranny. It rendered our situation as a nation painfully insecure, by the intrusion of foreigners, who might be agents and spies of foreign powers, and often were, into every situation of influence over every rank. It drained our treasury; it demoralized our church to a horrible extent, by almost annulling the power of our bishops, by removing appeals to Rome, and by the traffic in spiritual matters so created. In short, without referring to doctrinal matters at all, we see that it threatened subjugation to the body and destruction to the soul. Could any plea of tendency to break the unity of the church

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rightly prevail against the mending such a present state of things? Even that unity might not have been broken had the Pope done his part as a christian pastor. To say that this rupture was the effect of so paltry and unworthy a cause as Henry's rage against the Pope, is, as it appears to me, to run into the general mistake which the Papists are so assiduous in inculcating. In all great revolutions the beginning is comparatively utterly contemptible. But, then, we should consider that its first fact is also the last fact of the previous state of things—just as the first drop of the stream which flows from the brim of a vessel is the last drop which caused the vessel to overflow. Such a fact was the business of Henry's divorce. It began a revolution in which the whole nation, clergy and all, embarked, glad of the first occasion, however trifling, of delivering itself from so accursed, so impious a tyranny.

I would only add, that, seeing this to be so leading a fact, would it have been fair—and, therefore, to come to your correspondent's principle, politic—to keep it in the back ground? Y. Z.

ON SAINTS' DAY SERVICES.

SIR,—I am obliged to your two correspondents who have noticed my question respecting the Saints' Day Services; but I do not observe that they refer me to any authorized rule of the church upon this subject. Wheatly merely gives his private opinion; and I do not think it would be right to request the opinion of a bishop in a case where there is no decided rule of the church to guide him. Bishops might differ in opinion upon the subject, and direct their clergy accordingly; so that a compliance with the direction in the Preface to the Book of Common Prayer, might not have the effect of producing a general uniformity of practice in this matter. I am one of those who think that a general uniformity should be observed by the clergy in their public ministrations, and that nothing connected with the church service should be left to their discretion. Let there be one rule for our direction, that we may all speak the same thing in the public worship of the church. This, I am aware, cannot be the case without a general revision of the rubric, of which there is little chance; but if there be no rule (and I believe there is none) upon the subject to which I have led your attention, I think one might be made upon competent authority. Let the bishops, at one of their meetings, when most of them are in town during the session of Parliament, decide this question, and agree to a rule which each should act upon, when applied to by any of the clergy upon the matter, in conformity with the direction in the Preface to the Prayer Book; or let them notify to the clergy the rule they have agreed upon at their visitations, or by circular letters. This, in the absence of a better, would be a legitimate method of obtaining uniformity in this one point; and the same mode might be adopted respecting the interpretation of doubtful rubrics—a matter which requires attention. If there were an authoritative interpretation of them, there need be no diversity of practice among the clergy in their public ministrations.

I am, &c.

T. M.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA
ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Concluded from page 686.)

CHAPTER XIV.

1. *Him that is weak in the faith receive ye, but not into distinctions of opinions.** By *weak* he means him who was yet a slave to legal observances. 2. *For one believeth that he may eat all things*; that is, the Gentile convert; *another, who is weak, eateth herbs.* Some declare that the Jewish proselytes, in order to cast shame on the Gentile converts, abstained not only from swine's flesh, but even from all animal food, under the pretext of self-restraint and temperance; whence the holy Apostle says, *he who is weak eateth herbs*; for not having a perfect faith,† he thought that he would be defiled by such kind of food. 3. *Let not him that eateth despise him that eateth not.* For the Gentile converts despised the Jewish, as not possessing a sound faith, and as on this account being unwilling to partake of such kind of food. *And let not him that eateth not judge him that eateth.* And the Jewish indeed condemned the Gentile converts, esteeming their indiscriminate use of every kind of food transgression. *For God hath received him*; that is, the Gentile convert; and he goes on in his rebuke of the Jew: 4. *Who art thou that judgest another's servant? to his own master he standeth or falleth.* Every servant while living is a source of profit to his own Master, and on death again brings him loss; and this man then the Lord of all things has bought, having given His own blood as the price of his purchase; and having said "to his own Master he standeth or falleth," he necessarily adds, *Yea, he shall be holden up*; and establishes what he says by the power of God, *for God is able to make him stand.* Having spoken thus much concerning foods, he transfers his discourse to the matter of days. 5. *One man esteemeth one day above another; another esteemeth every day alike, (for this purpose.)* For some abstained from the meats forbidden by the law at all times, and some on particular days (only). *Let every man be fully persuaded in his own mind.* He lays not this down as a principle of universal application; for neither does he so bid us reckon as regards the doctrines of religion, seeing that he passes an anathema on those that permit themselves to preach contrary to the truth, (Gal. i. 9:) "For if any one preach unto you," says he, "any other gospel than that ye have received, let him be accursed." Concerning foods, then, only is it that he allows this power to each man's own mind: For so indeed this custom remains in the churches even to the present day, and one man embraces abstinence, and another without scruple takes of all kinds of food, and neither does the former condemn the latter, nor the latter find fault with the former, but mutually glory in

* *μη εἰς διακρίσεις λογισμῶν.* Not so as to make any difference between him and others on account of his ideas respecting clean and unclean meats; as the whole context of the chapter seems to demand. Compare on *διακρίσεις*, Matt. xvi. 3; Acts xv. 9; 1 Cor. iv. 7; James ii. 4; Jude 22, &c.; and on *λογισμῶν*, Rom. ii. 15; 1 Cor. iii. 20; and see Whitby, *in loco*.—E. B.

† *τελείω*, weaned from ancient prejudices to understand the full liberty of the Gospel. Comp. Heb. v. 12, to end; 1 Cor. viii. 7, 11; Gal. v. 1, &c.—E. B.

the law of concord. 6. *He that regardeth the day, regardeth it unto the Lord ;* and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.* He says this in condescension to us,† in order to produce peace and harmony in the church. The God of all, says he, knows the intention, both of those that eat, and of those that eat not, and He attends not to the bare deed, but inquires into the design of what is done. 7. *For none of us liveth to himself, and none of us dieth to himself.* 8. *For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.* We are not our own lords; we have been bought with a price; and while living, therefore, we are the Lord's, and when dead we are the Lord's; that is, neither art thou his master, nor is he thine; for One we all have for our Lord. 9. *For to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and the living.* He is the Master of all, who for our sakes gave Himself up to death, who destroyed the power of death, and has promised salvation to us all. To Him, then, are we subject, as from Him having received life. 10. *But why dost thou judge thy brother?* this he says to the Jew; *for we shall all stand before the judgment-seat of Christ.* And then he also establishes what he says on the testimony of Scripture: 11. *For it is written, (see Isa. xliii. 10; xlv. 21, 23; xlv. 6, 8, &c.,) As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.* He is our judge, He is our sentence; at that tribunal of His we must stand. And indeed this witness of the prophet proves the completeness of the divinity of the Only-begotten.‡ For having said by the prophet, "I am God before all ages, and I am first, and I am afterwards, and even unto eternity I am God, and before Me there was no God formed, neither shall there be after Me, and beside Me there is none, and a just God and a Saviour there is none beside Me," then He adds, "By Myself have I sworn, saith the Lord, that unto Me every knee shall bow, and every tongue confess to God." But let us proceed on to what remains of our interpretation. 12. *So then every one of us shall give account of himself to God.* Having pointed out the tribunal of the Lord, most consistently does he exhort them not to judge one another, but to await that judgment; for so he again subjoins, 13. *Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.* Here he directs his rebukes to the Gentile converts, who condescended not to the infirmities of the Jewish proselytes, but esteemed the indifferent use of all kinds of food as the height of virtue and the warmth of zeal. And first, then, he teaches that none of these things is really impure and unclean; and thus he speaks: 14. *I know and am persuaded by the Lord Jesus, that in Him there*

* For the Lord's sake, as thinking this most agreeable to Him; the one to make, and the other not to make, such a distinction of days and meats.—E. B.

† *συγκαταβατικῶς*. In kind consideration of the infirmities of those he addressed, ch. vi. 19, &c.—E. B.

‡ Because to Him, Christ, spoken of in the last sentence as our Judge, (see Acts xvii. 31,) are applied also the highest divine truths, which immediately follow here, and in the prophet precede the "every knee," &c.—E. B.

is nothing unclean. It was necessary,* by reason of the infirmity of the Jews, that he should add the expression *in the Lord Jesus*; for it was that they might not say, Who art thou that legisatest in contradiction of Moses? that he brings forward the Lord of Moses; showing that He had put an end to the observances of the law, and permitted us not to consider any food unclean; for the *in Him* signifies in His institutions in the gospel; for Himself also said to the blessed Peter, "What God hath cleansed that call not thou unclean." (Acts x. 15.) *But to him that esteemeth any thing to be unclean, to him it is unclean.* But if a man conceiving such food to be unclean, yet partakes therein, it becomes unclean; not by reason of its own nature, but on account of the opinion of him that thus partakes of it. Having thus distinguished as to these things, he again censures the Gentile converts, who bore* not the infirmities of the Jews. 15. *But if thy brother be grieved with thy meat, now walkest thou not charitably.* He increases the accusation (by that of want) of charity, to expose him that thus acted; and then even more fully points out the folly of such conduct. *Destroy not him with thy meat, for whom Christ died.* For him the Lord Christ endured death, while thou art not willing by a mere abstinence in food to gain life for him, but by indulgence contrivest death. 16. *Let not then your good be evil spoken of.* Again, the accusation is made in conjunction with praise, for faith he calls a *good thing*. I commend, says he, thy faith, but I would not that it become the cause of injury and reproach. 17. *For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost.* For imagine not that this is the perfection of excellence, and what will procure the kingdom of heaven; for what procures that is true righteousness, and concord, and zeal as to peace, and love, from which springs joy, as to God. 18. *For he that in these things serveth Christ is acceptable to God, and approved of men.* For these things the God of all both requires of us, and they also bring advantage to men. Nor must we fail to observe, that he declares the *serving Christ* is acceptable to the God of all. If, then, the serving Christ be pleasing to God, so also truly to honour Christ must be pleasing to Him; wherefore likewise to speak evil of Christ, and to attempt to lower His dignity, must be offensive to the God of all. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* It behoves us therefore above all to value a profitable concord, and to do all for the mutual advantage of each other. *For meat destroy not the work of God.* The believing on Him is what our Lord called the work of God; for "this," says He, "is the work of God, that ye believe on Him whom He hath sent," (John vi. 29). Since then it was probable that some of the Jews would fall away from the faith, not enduring the reproaches of the Gentile believers, aptly does he say, for meat destroy not the work of God. And again, that the Jewish proselytes might not hence gain a pretext for insisting on the observance of the law, he provides against this also, and says, 20. *All things indeed are pure; none, says he, of these foods is unclean by its own nature, but it is evil to that man who eateth with offence; but to thee, neverthe-*

* In the same sense as in ch. xv. 1, submitting and bearing them themselves also, and so, as it were, lessening the weight mutually carried. See Gal. vi. 2; Luke xi. 46; Acts xv. 28; 1 Cor. ix. 22.—E. B.

less, indulgence therein brings injury, because thou neglectest thy neighbour's interests, and seest him suffer with contempt. 21. *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.* And not as regards flesh alone, but wine also, I bid thee never to indulge in either, if this really work any harm to thy neighbour. 22. *Hast thou faith? have it to thyself before God.* In the full exercise of faith thou keepest the law (of christian liberty in the gospel, v. 14, and Gal. v. 1, &c.) Great is the possession, worthy of praise the excellence, but let it not be to the detriment of thy neighbour. *Happy is he that condemneth not himself in that thing which he alloweth.* The expression insinuates that the Gentile converts were in the habit of compelling the Jews to partake of those things they were averse to; he teaches therefore that the believer* indeed derives no injury from the use of them, but that he who eats, while yet making a distinction, partakes in such as unclean, wherefore he pronounces him happy that *judges not himself*; that is, who makes no such difference (in his own mind); and so he subjoins, in explanation, 23. *But he that maketh a distinction is condemned if he eat*; and he shews the reason, *because he eateth not of faith; but whatsoever is not of faith is sin.* For he who believes harmlessly partakes, but he who eats with any such distinction passes sentence on himself. And that he may prove himself enjoining what is agreeable to God, he offers up a fervent prayer in their behalf; † *Now to Him that is of power to stablish you*; and after what manner to stablish? *according to my gospel*; and what is his gospel? *and the preaching of Jesus Christ*; and pointing out the antiquity of that preaching, he adds, *according to the revelation of the mystery*; for not now is the mystery framed, but now is it made known, having been long concealed; for so he goes on to say, *which was kept secret since the world began*; and then he brings forward also the witness of this preaching, *but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God*; for what He had darkly foreshown in the prophets, these things has the Maker of all ages now clearly displayed; and what is the fruit of this preaching? *for the obedience of faith*, for it behoves them that hear to believe what is preached; and who are they? *made known to all nations.* Thus it is to be understood, *according to my gospel and the preaching of Jesus Christ, made known to all nations.* *To God only wise, through Christ Jesus, to whom be glory for ever, Amen.* Having set forth the mystery of the dispensation, of old indeed fore-appointed, and then predicted in the prophets, and afterwards become manifest indeed, he magnifies the wisdom of God, and utters forth a doxology suitable thereto. But if the heretics should assert that God (the Father) is here called *the alone wise*, let them know that the Lord Christ is not only so called *wise*, but wisdom itself. (Prov. iii. 19, &c.) And if indeed they think it right to deprive the Son of this name of *wise*, so neither let them call Him immortal, for the same Apostle says of God, "who alone hath immor-

* *ὁ πιστεύων*, the sound and strong in the faith, the believer in their innocency.—E. B.

† Most of MSS. now extant, it appears, here with Theodoret place this doxology, or prayer, though we are informed that in Origen's time some gave it here, and some at the end of the Epistle. See Terrot, *in loco*.—E. B.

tality." (1 Tim. vi. 16).* But leaving such to their own folly, let us proceed onwards in our course. Having then thus offered up these supplications for them, the holy Apostle adds exhortations, giving praise to the Gentile converts, and designating them as *strong*, by reason of their faith.

CHAPTER XV.

1. *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.* 2. *Let every one of us please his neighbour, for his good to edification:—*I know that thou art brought to completeness, and that faith has made thee *strong*, but I exhort thee to extend a hand to him that is *weak*, and not to seek thine own (comfort or convenience) alone, but to consult also the advantage of thy neighbour; and he says not merely to *please thy neighbour*, but for *his good to edification*, since it is very possible to please a neighbour both to his and our own injury; and then the example, 3. *For even Christ pleased not himself, but as it is written* (Ps. lxi. 9), "*The reproaches of them that reproached Thee fell on Me.*" For even the Lord Himself sought not his own (convenience), but for our salvation gave Himself up to death. For we heard Him in his passion praying, and saying (Matt. xxvi. 39), "O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt;" and He bore also the blasphemies of the Jews, and those which they had formerly brought upon His Father by their wicked lives,† the same they uttered against Him; on which account it is that he here cites that testimony of the prophet. 4. *For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the Scriptures might have hope.* God, providing for our advantage, has both afforded us a written rule of doctrine, and also preserved in written history the accounts of the saints. 5. *Now the God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus.* Again by the addition of the *according to Christ Jesus* he shews that he does not indiscriminately beg for a concord of any kind for them, but the *concord of godliness*: and speaking of *patience and comfort*, he joins therewith the mention of *love*; that adorned therewith they might bear the imperfections of their neighbour, and by mutual counsel and *comfort* lead him on to completeness. 6. *That with one mind and one mouth ye may glorify God, even the Father of our Lord Jesus Christ.* He calls God *our God*, but *our Lord Jesus Christ's Father*, for He who is the *God of us all*, is *His Father*. 7. *Wherefore receive ye one another, as Christ also received us, to the glory of God.* And indeed the Lord Christ loved us not as being holy, but receiving us while sinners so justified; we ought therefore ourselves also to bear the weakness of our brethren, and do all to forward their salvation. And seeing that the Jewish proselytes put forward the circumcision of our Lord, asserting that even Himself also had embraced the polity of the law, the holy Apostle thought it worth while to write what was fitting on this subject

* *i. e.* As they allowed our blessed Lord the name of "Immortal," so must they also of "wise," the argument being the same.—E. B.

† See on ch. ii. 24, and John xv. 23, 24.—E. B.

also; and he says, 8. *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Father*; 9. *And that the Gentiles might glorify God for His mercy.* The God of all things promised to Abraham that in his seed He would bless all nations; and the patriarch himself and all his race received the sign of circumcision; it behoved therefore Him also, who is called "his seed after the flesh," and who shed forth the blessing on the Gentiles, to bear the sign of his kindred, that the truth of the divine promise might be clearly manifested, and the Gentiles receiving that grace might magnify Him, from whom the loving-kindness has flowed to them. And then he adduces scriptural testimonies, shewing that the salvation of the Gentiles had been predicted of old; *As it is written, For this cause I will confess to thee among the Gentiles, and sing unto Thy name* (Ps. xviii. 49). 10. *And again it saith, Rejoice, ye Gentiles, with his people,* (Deut. xxxii. 43). 11. *And again, Praise the Lord, all ye Gentiles, and laud Him, all ye people.* (Ps. cxvii. 1). 12. *And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.* Now these testimonies he cites in order to teach the Jewish converts not to be offended at the salvation of the Gentiles, but believe the prophecies concerning them. And again he implores a blessing on them, exhibiting the fatherly affection he bore to them. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.* He had already above said, in the part of this Epistle which we have expounded, that "hope which is seen is not hope" (ch. viii. 24); wherefore also he calls God *the God of hope*, as having of old given to the Gentiles the hope of the blessing, and now established that promise by deeds; and this is a pledge of the blessings yet hoped for; for He who promised those things, and then fulfilled them, will altogether fulfil also what He has now promised to us. And he bids us not only hope, *but abound in hope*, that is, hope sincerely, and expect to behold the blessings that we hope for; and this (confidence) he says *the grace of the spirit affords*. Having thus recommended these things, and invoked a blessing on them, he goes on to accord praise to them, by this leading them onward to yet greater goodness; 14. *And I myself also am persuaded of you, brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish others.* I know, says he, that ye need not instruction; for ye both possess sufficiently ample knowledge, and abound in good of every kind, so as even to extend to others also every fitting exhortation. 15. *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.* He displays at the same time the modesty of his own mind in saying he *made bold to teach them*; and exhibits this *grace given to him*, in teaching that he writes in subservience to it. And what grace then is this given to thee? 16. *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God.* I have been appointed the teacher of the Gentiles, this is the ministry I present to the Lord Christ; and what is the gain arising from thence? *That the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* I readily undergo any labour that the Gentiles may be established in the faith. I obtain the grace of the Spirit, for by the

ministry he means preaching, and by the *acceptable offering* a sincere and genuine faith. I have done nothing then out of place,* says he, if I have at all written somewhat *more boldly*, and rebuked them that offend. 17. *I have therefore whereof I may glory in Jesus Christ, in those things which pertain to God.* And then he points out the character of that glorying; 18. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.* 19. *By the power of signs and wonders, by the power of the Spirit of God.* My boasting is not in mine own labours, but in the gift bestowed on me by the Lord Christ. For He has given me the grace of the thrice-holy Spirit, to the working of signs and wonders; so that by these means the Gentiles have been rescued unto life, and received the light of divine knowledge. And he shews also to how large a portion of the Gentiles he had preached; *so that from Jerusalem and in a circle unto Illyricum I have fully preached the gospel of Christ.* For I have tended not those nations lying in the direct line only, but traversing also in a circle have fully supplied with the doctrines of the gospel the eastern regions also, and those about Pontus, together with portions of Asia and Thrace; for this is what the words in a circle indicate. 20. *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation,* 21. *But as it is written, (Isa. lii. 15), To whom He was not spoken of they shall see; and they that have not heard shall understand.* This shews the diligent earnestness of his zeal in labouring, in that taking in hand the fields that as yet had been uncultivated, he ploughed them up, and sowed, and converted them into fruitful corn fields, and brought its due fulfilment to the prophecy. 22. *For which cause also I have been much hindered from coming to you.* For my engagement among these others has prevented my presence among yourselves. 23. *But now having no more place in these parts, and having a great desire these many years to come unto you,* 24. *Whosoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.* He gives two reasons for his coming to them—that the rest had been preached unto, no nation remaining among which the doctrines of the gospel had not been heard; and his own love towards them. For the former hindrances having ceased, his longing after them excited him to the journey; and he declares that this his affection had been long antecedent to his actual coming, for *for these many years*, says he, *have I earnestly desired to see you*; and he tells them before-hand that he will not only see them, but *take in Spain* also; and that they may not hence conceive that his visit to them was merely by the way,† he adds, *and by you to be brought on my way thitherward, if first I be somewhat filled with your company*; for you are they whom I first wish to see, and after you them. 25. *But now I go unto Jerusalem to minister unto the saints.* By *ministering* he means the distribution of a pecuniary collection; and he mentions also the senders thereof; 26. *For they of Macedonia and Achaia have been benevolently*

* περιττόν, superfluous, not becoming me, over-forwardly, officiously, out of character.—E. B.

† παράγον τῆς ὁδοῦ, a mere second thought, and dependent on his journey to Spain, to turn aside for a flying visit to them in his passage.—E. B.

inclined to make a communication to the poor saints which are at Jerusalem. It was indeed under a previously-arranged agreement to this effect with the blessed Apostles, Peter I mean, and James, and John, that the divinely-appointed Barnabas and Paul undertook the teaching of the Gentiles, promising to exhort the converts among the Gentiles to minister to the wants of the faithful in Judæa; and this he clearly teaches in his epistle to the Galatians (ii. 9, 10), for "Peter," says he, "and James, and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision, only they would that we should remember the poor, the same which I also was forward to do." This it is he here also speaks of, praising the zeal of Macedonia and Achaia; and this he calls both a *benevolence* and a *debt*; 27. *They are benevolently inclined verily, and their debtors they are*; and whence arose this debt? *For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.* To them, says he, appertained the Patriarchs as their forefathers; to them the promises were made; their prophets it was who prophesied the blessings now common to both; of them according to His human nature was the Lord Christ; of them the Apostles the teachers of the whole world; through them have the gifts of the Spirit been shed abroad; it is right then that they who have imparted of the greater, should in return receive of the lesser; wherefore also he above calls the contribution of money a *communication*, and again afterwards a *ministry*; by the expression *communication* shewing it to be a repayment, and by that of *ministry* a tribute due. 28. *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.* Having sealed to them this fruit, to the Macedonians and Achaïans he means; for I offer the things sent, to the right hand of God through the hands of the saints, and it will keep them safe and uninjured.* 29. *But I know that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* By the *fulness of the blessing of the gospel* he means, the dangers for the gospel's sake which he underwent at Jerusalem;† as what follows evinces, 30. *I beseech you, therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me*; 31. *That I may be delivered from them which do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints.* With what praise worthy of it could any crown this blessed, aye, thrice blessed, brow? For first he both knew what would happen, and foretels it, for so he spoke to the elders of Ephesus at Miletus, "that the Holy Ghost witnesseth in every city, that bonds and afflictions await me" (Acts xx. 23); and when Agabus also predicted the same things, and all were weeping and endeavouring to detain him, the holy man cried out, "What, mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die for the name of our Lord Jesus Christ" (Acts xxi. 13); and here he predicted that he would

* Comp. Prov. xix. 17, and the sentences at the "offertory" and prayer for "church militant." English Ritual.—E. B.

† Comp. Matt. v. 10, 11, 12; Mark x. 30. The persecution he met at Jerusalem being the cause of his being carried to Rome. Comp. the prophecy here with Acts xviii. 16—21.—E. B.

see both the Romans and Spaniards; and he adds that he would even come "in the fulness of the blessing of the gospel of Christ." And then, as fully contemplating the madness of the Jews, he begs also for their prayers not only as respected the disbelievers, but the believers also; for neither were they affectionately disposed towards him, because esteeming him a violator of the law;* on which account he added, *and that my service which I have for Jerusalem may be accepted of the saints.* With a thousand labours had he collected these offerings, using every argument of exhortation with the disciples thereto, and yet he fears concerning those who should receive them, lest their dislike to himself should have greater weight with them than their own wants. 32. *That I may come unto you with joy by the will of God, and may with you be refreshed.* Not even what is good does he wish to obtain, unless it be in accordance with the will of God. 33. *Now the God of peace be with you all, Amen.* Not without cause does he here speak of God, as *the God of peace*; but both as himself needing it, by reason at once of those that openly opposed him and those that regarded him with suspicion; and as imploring it for them, on account of the differences they had between themselves, respecting legal observances.

CHAPTER XVI.

1. *I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea,* 2. *That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many, and of myself also.* 3. *Greet Priscilla and Aquila my helpers in Christ Jesus.* Cenchrea is a very large village of Corinth. Well then may we admire the power of the gospel, in that in so short a time it had filled with true godliness not the towns only but even the villages also; and so great was the body of the church at Cenchrea, as to have a woman acting as deaconess;† and her a celebrated and illustrious person; for so largely did she abound in good works as to have obtained praises like the above from the tongue of an apostle; *for she has been a succourer*, says he, *of many, and of myself also*, by *succour* meaning, as I conceive, hospitality and kind attention. And he repays her with far greater honours in return; for she, it seems, received him into one house, and for a short time; that, it is plain, which he spent at Corinth; while he has opened the whole world to her, and in every land and sea is that woman become celebrated, so that not the Romans only and the Greeks have known her, but even every barbarian nation. And yet she next mentioned has surpassed even her, for Priscilla, or Prisca, for both names are to be found in the Bible, and Aquila, he calls *fellow-helpers*; and he adds the *in Christ Jesus*, lest any one should imagine that he alluded to a community of employment, seeing that they also were tent-makers;

* Acts xxi. 20, 21.—E. B.

† That is, it was already numerous enough to require the services of a deaconess. Their offices, says Bingham, were to assist at the baptism of women; to be a sort of private catechists to the women-catechumens; to visit and attend women that were sick and in distress; to minister to the martyrs and confessors in prison; to attend at the women's gate of the church; to preside over the widows, &c.; but not to execute any part of the sacerdotal office, or do the duties of the sacred function; for women, says he, were always forbidden to perform any such offices as these. Orig. Eccl. Book ii. Ch. 22.—E. B.

and he mentions also another trial (undergone by them on his account) of the greatest kind; 4. *Who have for my life laid down their own necks.** And to his private he subjoins the public (debt to them) *unto whom not only I give thanks, but also all the churches of the Gentiles*; and he commemorates also another praiseworthy virtue on their part, for he salutes, 5. *Likewise the church that is in their house.* The expression shews the greatness of their piety, for they instructed, it appears, all their household in the highest virtue, and gladly performed within their walls all the sacred rites of religion; † and of these the holy Luke also takes notice, and shews how they led Apollos to the truth. (Acts xviii. 26). *Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ.* For he was the first, it seems, of the whole nation that believed, on which account it was that he here receives the appellation of *the first fruits.* *Greet Mary, who bestowed much labour on us.* Another woman, again, crowned for her individual labours. 7. *Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.* Many at once are the encomia here; and first that they had been partakers in the dangers of the holy Paul, for he calls them *fellow-prisoners* as having shared with him in his sufferings; and next he says that they are *of note*, not among the disciples, but the teachers; nor among ordinary teachers, but the *Apostles*; ‡ and he extols them also on account of the date of their faith, for he says, *who were in Christ before me*, for I myself was called subsequently to them; and I (Theodoret) am every where amazed at the humble-mindedness of the divine Apostle (lit. head.) 8. *Greet Amplias, my beloved in the Lord.* Nor is this slight praise, for it is *in the Lord* that he calls him beloved; and this is demonstrative of his excellences. 9. *Salute Urbanus our helper in Christ, and Stachys my beloved.* With even yet greater praises does he honour Urbanus, for he calls him a *helper* both in the preaching, and in the labours and sufferings, for *Christ's* sake. 10. *Salute Apelles proved in Christ.* A testimony of the highest virtue, for to have no alloy of dross is the summit of excellences. 11. *Salute them which are of Aristobulus's household, and Herodion my kinsman, and those of the household of Narcissus.* It is evident that they were believing families; but of those of Narcissus he says, *who are in the Lord*, as there being, forsooth, some who had not yet become so. 12. *Salute Tryphena and Tryphosa, who labour in the Lord.* Again, from their labours come the crown; and that *labour* the words shew to have been one either of hospitality or fasting, or other such virtue. *Salute Persis the beloved which laboured much in the Lord.* Ampler is her praise, for her zeal in labouring was ampler. 13. *Salute Rufus chosen in the Lord, and his mother and mine.* And most enviable also is this encomium, for many are called but few chosen; § and his mother he praises as adorned

* They exposed their lives to save his, probably at Corinth, Acts xviii. 19; or at Ephesus, xix. 30—35.—E. B.

† Both Greeks and Romans reckon him a Bishop; the latter of the see of Heraclea. See Calmet.

‡ Either as highly esteemed by the Apostles, or as being themselves of note as apostles and teachers: on which latter comp. 2 Cor. viii. 23; Phil. ii. 25; Acts xiv. 14.—E. B.

§ Matt. xx. 16. Comp. on Canticles, ii. 2, *εἰ οὕτω προσαγορεύονται διὰ τὸ τῆς κλή-*

with many noble acts of virtue, for not otherwise could she have been deemed worthy of being called the mother of Paul; for of Rufus indeed nature made her the mother, but of the holy Paul respect for her virtue.

14. *Salute Asyncritus, Phlegon, Thermas, Patrobas, Hermes, and the brethren which are with them.* This was another society of the faithful worthy of Paul's greeting.

15. *Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.* And these again living together, on account of the virtue they possessed obtained the Apostle's salutation. Having thus greeted these by name, he then bids them all salute each other, for,

16. *Salute one another, says he, with an holy kiss.* For, as being absent he could not himself salute* them, he does it through them, enjoining them to salute one another, and to salute with an holy kiss, chaste, modest, sincere, and true, and void of all deceit. *All the churches of Christ salute you.* From the whole world, so to speak, he salutes the Empress of the world.

17. *Now I beseech you, brethren, to mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.* He alludes in these words to the evil advocates of the law, whose precepts he bids them to avoid, while praising the teaching of the chief of the Apostles; for the expression causing such contrary to the doctrine which ye have learned is that of one who greatly admires the doctrine they had already obtained.

18. *For they that are such serve not our Lord Jesus Christ, but their own belly.* And from hence it is plain that it is of the Jews that he is thus speaking, for he is perpetually condemning their gluttony, and so elsewhere he says, "whose God is their belly."† *And by good words and fair speeches deceive the hearts of the simple.* By fair speeches he means praise (flattery); and he hints that some had already been seduced by them, for they deceive, says he, the hearts of the simple; not depravity of disposition indeed, but simplicity does he allege as the cause. And then again he excites them with praises,

19. *For your obedience is come abroad unto all men, that you gladly received the apostolic doctrines.*‡ *I am glad therefore, says he, on your behalf; and yet while praising he still continues to instruct, but yet I would have you wised unto that which is good, and harmless concerning evil.* And this rule also the Lord gave to the Apostles, saying, "Be ye wise as serpents and harmless as doves,"

σεως ἀξιοῦνται, τοῦ δὲ ἐκλεκτοὶ εἶναι ἕαντας ἀπεστερήκεισαν. πολλοὶ γὰρ φησι, κλητοὶ δ. δ. ἔ., and again, next π. υἱοὺς δὲ προσαγορεύει, ὥσπερ ἐκεῖ θυγατέρας, τοὺς τῆς κλήσεως ἀξιοῦντας, ἀναξίους δὲ σφᾶς αὐτοὺς καταστήσαντας τῆς ἐκλογῆς. "They are thus spoken of, as daughters, from their having been blessed with the privilege of (or deemed worthy of) the calling, while they have deprived themselves of being the elected likewise, and again, by sons, as those by daughters, he speaks of those who had been blessed with the privilege of the call, but had rendered themselves unworthy of the election likewise." Comp. 2 Pet. i. 10, 11; 1 Cor. x. 1—7. "Take heed, therefore, lest sitting still, now that we are called, we fall asleep in our sins, and the wicked one, getting the dominion over us . . . shut us out of the kingdom of the Lord . . . lest it happen to us as it is written, There be many called, but few chosen." Catholic Epistle of St. Barnabas, ch. iv. Wake's Apost. Fathers.—E. B.

* Literally embrace. Comp. Acts xx. 37.—E. B.

† Phil. iii. 19, on which passage the comment informs us, that the Jews were most particular and self-indulgent in their feasting, and conceived it the height of virtue to have sumptuous entertainments on the sabbath, ἐν σαββάτῳ.—E. B.

‡ Or the teaching of the Apostle, τὴν ἀποστολικὴν διδασκαλίαν. See on ch. i. 11.—E. B.

And this saying of our Lord signifies, that we are to put away from us the snares brought in by our enemies, and least of all to revenge ourselves on those that injure us. 20. *And the God of peace shall bruise Satan under your feet shortly.* Since he had commanded them to be on their guard against their enemies, most opportunely does he beseech God to confound the teacher of all snares, and cast him beneath the feet of the believers. *The grace of our Lord Jesus Christ be with you.* Having pointed out the enemy, he next points out the Helper, for they that have obtained the divine grace possess that which is invincible. 21. *Timotheus my work-fellow, and Lucius and Jason, and Sosipater my kinsmen salute you.* The first has the glory of a participation in works, the others relationship; but the fellow-worker is far more honourable than the relation; and this is the same Timothy whom in Lystra he circumcised (Acts xvi. 3), and to whom he wrote those two epistles. And of Jason also the history of the Acts makes mention (ch. xvii.) 22. *I Tertius, who wrote this epistle, salute you in the Lord.* And he also was one of those who had been thought worthy to enjoy the instructions of the Apostle, wherefore receiving the outpourings of his holy spirit through the tongue he was commanded to commit them to paper. 23. *Gaius mine host, and of the whole church, saluteth you.* And this also is the greatest testimony of praise, to have opened one's house to the nurselings of the faith, and together with all others to have ministered even to the very teachers of the whole world; for by *host* he means entertainer.* And he was a Corinthian, as the holy Apostle also teaches us in his epistle to the Corinthians. "I thank my God," says he, "that I baptized none of you but Crispus and Gaius." (ch. i. 14). *Erastus the chamberlain of the city saluteth you, and Quartus a brother.* He calls him not the *treasurer* of the church, but *of the city*, as one fully entrusted with some charge; and he makes mention of him also in the epistle to Timothy, thus speaking, (2 Ep. iv. 20), "Erastus abode at Corinth, but Trophimus have I left at Miletum sick." 24. *The grace of our Lord Jesus Christ be with you all, Amen.* Again he imparts to them the spiritual benediction, and surrounds them with the grace of the Lord as with a wall of adamant, for this he made the beginning of his epistle, and this he places as its end. In this grace let us also become partakers, that we may rise superior to all snares; that by it enlightened we may without turning aside tread the strait road, and following in the Apostolic footsteps be deemed worthy to behold the teacher himself, and by his means† enjoy the favour of the Lord, and obtain the promised blessing, through the grace and loving-kindness of our Lord Jesus Christ; with whom, to the Father, together with the thrice-holy Spirit, belong glory and majesty, now and ever, and unto endless ages. Amen.

* The "ξένος" of the Greeks, like the "Hospes" of the Latins, signifying indifferently guest and host.—E. B.

† διὰ τῆς ἐκείνου πορείας, if by following his footsteps, as above, and giving heed to his doctrine comp. on xv. 16, pref. to ch. xii. ad fin., and end of ch. viii. &c.: if with the editors and translators of the edition used per illius intercessionem, comp. on Coloss. ii. 18, and iii. 17, where our author says, that it was the very advocates for the law, whom he here so loudly condemns, as those also, who erroneously taught that we were to address the angels, and by their means conciliate the divine favour: while referring to the Laodicean Canon prohibiting the worship of angels (Can. 33, Johnson's Clerg. Vad. Mcc.) See also Bingham, Book 13, ch. iii.

ON CONSCIENCE.

DEAR SIR,—I have much pleasure in sending you the promised extracts from good Archbishop Leighton, on the subject of Conscience; and I trust that many of your readers may be led, by their perusal, to exercise themselves, with all diligence, in order that they may have "the answer of a good conscience toward God."

"By conscience we are to understand a careful respect to the rule, by which God hath set us to walk; so that our obedience shall not depend upon any external inducement, failing when that fails, but shall flow from an inward impression of the law of God upon the heart. This is the thing that makes sure and constant walking; this it is that makes a man step even in the ways of God. When a man's obedience springs from this unfailing, unchanging motive, the command of God, it is a natural motion, and not only keeps on, but grows; whereas they, who are moved only by things outward, must often fail, because these things are not constant in their moving. Indeed, to set the outward actions right, though with an honest intention, and not to regard and find out the inward disorder of the heart, whence the other disorders flow, is but to be still putting the index of a clock right with your finger, while it is foul, or out of order within. This is a continual business, and does no good; but a purified conscience, a soul renewed and refined in its temper and affections, will make things go right without, in all the duties of our several callings."

In another passage, Archbishop Leighton thus describes the ingredients of a good conscience:—

"One ingredient, is a clear light, or, a due knowledge of our rule; which, like the lamps in the temple, must be still burning within. It follows, therefore, that if we would have a good conscience, we must by all means have so much light, so much knowledge of the will of God, as may regulate us, and show us our way; teaching us how to do, and speak, and think, as in His presence.

"Another ingredient, is a constant use and application of this light; not sleeping, but working by it; still seeking a closer conformity with the known will of our God; daily re-dressing and re-ordering the affections by it; not sparing to knock off whatsoever we find irregular within, so that our hearts may be polished and brought to a right frame. And this is, in truth, the daily inward work of the Christian, this is his great business, to purify himself even as Christ is pure!

"But, for the right accomplishment of this work, it is also necessary that we should, in the third place, frequently search our hearts and our actions, not only to consider what we are to do, but what we have done. These reflex inquiries, as they are a main part of the conscience's proper work, so are they among the chief means of making and keeping the conscience good. For, in the first place, they acquaint the soul with its own state, with the motions and inclinations that are most natural to it; secondly, they stir it up to work out, and purge away, by repentance, the pollution which it hath contracted by any outward act or inward motion of sin; and, thirdly, this search both excites and enables the conscience to be more watchful, so that we may avoid the like errors for the time to come. As the children of the world labour to gain thus much out of their former oversights in their affairs, viz. that they may be the wiser and the wariier by them, and as they lay up that as *bought wit*, which they have paid dear for, and are therefore careful to make their best advantage of it; even so, God makes the consideration of their falls, preservatives to His children from falling again. He makes a medicine of this poison.

"Thus, that the conscience may be good, it must be enlightened, and it must be watchful; both advising before, and censuring afterwards, according to that light.

"But the greater part of mankind little regard this. Some walk by guess, having, perhaps, ignorant consciences, and, as it is said, 'the blind swallow

many a fly.' Some walk as if their consciences were really 'seared with a hot iron;' so stupefied, that they feel nothing. Others rest satisfied with a civil righteousness, an imagined goodness of conscience, because they are free from gross crimes. Others, who know the rule of Christianity, yet study not a conscientious respect to it in all things. They do not, with St. Paul, 'exercise themselves, to have always a conscience void of offence, toward God and toward men.' Those were his *ascetics*, (*ἀσκήω*); he exhausted himself in striving against what might defile the conscience; or, as the word signifies, he *elaborately wrought and dressed* his conscience, (*ἀκρήσασα χιτῶνα*. *Hom.*) If other things cannot be done without diligence and attention, shall we think that this is a work to be done at random? No; it is the most exact and curious of all works, to have the conscience right, and keep it so; even as watches, or other such neat pieces of workmanship, except they be daily wound up, and skilfully handled, will quickly go wrong. Yea, besides daily inspection, conscience should, like those, sometimes be taken to pieces, and more accurately cleansed; since even the best kept will gather soil and dirt. Corruption within is ready to gain ground upon the heart, if it be never so little neglected; and temptations from without are always waiting to invade it and get in. The heart, therefore, must be 'kept with all diligence,' or, 'above all keeping;' for we breathe in a corrupt, infected air, and have need daily to *antidote* the heart against it."

Archbishop Leighton enlarges, also, in the following manner, upon "the answer of a good conscience toward God."

"The word rendered 'answer,' (*ἐπερώνημα*.) denotes, in strictness, the asking or questioning of conscience, together with its answer. It denotes, therefore, the whole correspondence of the conscience with God, and with itself, as toward God, or in the sight of God. And, indeed, God's questioning it is by itself; for it is *His deputy in the soul*. He makes it examine itself for Him, and before Him, concerning its own condition; and so, the answer which it thus gives, He, as it were, sitting and hearing it in His own immediate presence, is an answer made unto Him.

"A good conscience is a waking, speaking conscience; so that the conscience that questions itself most, is of all sorts the best. And since the word, *ἐπερώνημα* is a judicial word, expressive of the interrogations used, in law, for the trial and execution of processes; are we not here plainly taught that it is the great business of conscience to sit, and examine, and judge within; or, in one word, to *hold courts* in the soul? May we not say, also, that there can be no *vacation* of this judicature, without great damage to the estate of the soul; yea, that not a day ought to pass without a session of conscience within; since daily disorders arise in the soul, which, if they are passed over, will still gather fresh strength, and so breed more difficulty in their trial and redress. Yet men do easily turn from this work, as hard and unpleasant, and make many a long vacation in the year, and protract it from one day to another. In the morning, they must go about their business; at night, they are weary and sleepy; and, all the day long, one affair steps in after another; or, else, they are wasting their time in some trifling company or other; and thus their days pass on, while the soul is overgrown with impurities and disorders.

"We know what confusions, and disorders, and evils, will abound amongst a rude people, where there is no kind of court or judicature held. And thus it is with that unruly rabble, the lusts and passions of the soul, when there is no discipline nor judgment within, or, where there is but a neglect or intermission of it for a short time. In all such cases, the vile affections, like a headstrong, tumultuous multitude, that will not suffer a deputed judge to sit among them, cry down the conscience, and make a continual noise, that its voice may not be heard; and so, they force it to desist, and leave them to their own ways. But let all who take this course, only consider how certain it is that they are preparing the *severest judgment* for themselves, by this *disturbing of judgment*. For when a people rise against an inferior judge, the prince or

supreme magistrate, who sent him, hearing of it, doth not fail to vindicate his honour and justice, by their exemplary punishment.

"Are there any, then, so foolish and perverse, that they will not listen to the voice of conscience, but, when it begins to speak, will turn to business or company, that they may not hear it? Let them know, that both it and they must answer unto God. And when He shall make inquiry, conscience must thus report, as the truth is, knowing that there is no hiding the matter from Him: 'Lord, there are, to my knowledge, a world of enormities within the circuit I had to judge, and I would have judged them; but I was forcibly withstood and interrupted, and I was not strong enough to resist the tumultuous power that rose against me: now the matter comes to thine own hand, to judge it Thyself.' What shall the soul say on that day, when conscience shall make such an answer unto God, and it shall come under the severity of His justice for all? Whereas, if it had allowed the conscience to find out and judge, and rectify matters, so that it could have answered concerning its procedure that way, God would accept this as 'the answer of a good conscience;' and what conscience had done, He would not do over again; 'For if we would judge ourselves,' says the Apostle Paul, 'we should not be judged.'

"This questioning or inquiry of conscience, and so its report or answer unto God, extends to all the affairs of the soul, to all its affections and motions, and to all the actions and carriage of the whole man. And we may be assured that that conscience alone is good, which is much busied in this work of demanding and answering; which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. For that soul will doubtless be very wary in its walk, which takes daily account of itself, and renders up that account to God. It will not live by guess, but will naturally examine each step beforehand, because it is resolved to examine all after. It will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all unto God. And if we would hope thus to enjoy, 'the answer of a good conscience toward God,' we must resolve to lay all before Him, continually, upon trial made; to tell Him what is, in any measure, well done, as His own work, and bless Him for that; and to tell Him, too, all the slips and miscarriages of the day, as our own; complaining of ourselves in His presence, and still entreating free pardon, with wisdom to walk more holily and exactly; and gaining, even by our failings, more humility and more watchfulness.

"Let it, therefore, be always deeply impressed upon our own hearts, that, if we would have our consciences answer well, they must inquire and question much beforehand. 'Is this, which I purpose and go about, agreeable to my Lord's will? Will it please Him?' *This* is what we should ask and regard, instead of saying, as so many do, 'Will it please or profit myself? And does it suit my own humour?' We must examine, also, not only the bulk and substance of our own ways and actions, but the manner of them, how the heart is set. For instance, we must not think it enough to go to church, or to pray, but we must take heed how we hear and how we pray; considering how pure He is, and how piercing is the eye of Him, whom we serve.

"Then, again, afterwards, we must not think it enough that we have been praying, or hearing, or reading; but we must be still reflecting and asking how it was done, saying, each of us, within ourselves: 'How have I heard? How have I prayed? Was my heart humbled by the discoveries of sin, from the word? Was it refreshed by the promises of grace? Did it lie level under the word, to receive the stamp of it? Was it, in prayer, set and kept in a holy bent toward God? Did it breathe forth real and earnest desires into His ear; or, was it remiss, and roving and dead, in the service?' So, again, after our intercourse with others, in such and such company, each of us should put these questions to himself: 'What was spent of my time, and how did I employ it? Did I seek to honour my Lord, and to edify my brethren, by my carriage and speeches; or, did the time run out in trifling vain discourse?' And, when

alone, we should often examine ourselves, and say, each of us, in the depth of his own bosom : ' What is the usual carriage and walk of my heart ? Where it hath most liberty to follow its own course, is it delighted in converse with God ? Are the thoughts of heavenly things frequent and sweet to it ; or, does it run after the earth and the delights of it, spinning out itself in impertinent, vain contrivances ?'

" And oh ! that we might all be persuaded to bestow our time and pains on the right performance of this work, as opening the path to happiness and peace ! But, alas ! the most are out of their wits, running like a number of distracted persons, and still in a deal of business, but to what end they know not. We are all unwilling to be deceived in those things, which, at their best and surest, do but deceive us when all is done ; while the greater part of us are content to be deceived in that, which is our great concernment. Nay, we are our own deceivers in it ; gladly gulled with shadows of faith and repentance, false touches of sorrow, and false flashes of joy, and are not careful to have our souls really unbottomed from ourselves, and built upon Christ ; to have Him for our treasure, our righteousness, our all ; and to have Him for our answer unto God our Father.

" But if we will yet be advised, let us be prepared to let go all, that we may lay hold on Him ; yea, let us lay our souls on Him, and leave Him not. And *then*, if Justice shall bring its charge against us, the soul may turn to Christ, and say : ' Lord, there is, indeed, in me nothing but guiltiness : I have deserved death. But I have fled into the city of refuge, which Thou hast appointed ; and there I resolve to abide, yea, to live, and die there. If justice pursue me, it shall find me there : I take sanctuary in Jesus. The arrest laid upon me, will light upon Him, and He hath wherewithal to answer it. He can straightway declare that He hath paid all, and He can make his declaration good. For He hath the acquittance to show ; yea, His own liberty is the sign of it. He was in prison, and He is set free ; which tells us that all is satisfied. I will build, therefore, on Him, as the *tried foundation stone*, and I know that they who trust in Him shall never be confounded."

Hoping that the value of the matter contained in the foregoing extracts, will be admitted, by your readers, as a sufficient apology for the length to which they have been extended,

I remain, Dear Sir, &c.

A SHEPHERD OF THE SOUTH.

THE TRACTS FOR THE TIMES.

SIR,—Your correspondent, " No Phoenix," says that, in my letter last February, I have made a statement which implies that the sentence, " The atonement not a manifestation of God's justice," is tantamount to saying that the doctrine of the Atonement is not really declared or exhibited in Scripture. Now, as I have not at present access to the Christian Remembrancer of last February, I cannot refer to my own exact words, and can therefore only regret that anything I said should appear to imply what I certainly never desired to imply. My opinion on the matter is briefly as follows :—I consider that it is highly objectionable to say, " The Atonement is not a manifestation of God's justice," because it seems very nearly tantamount to saying, it is not a satisfaction to God's justice : for as the whole thing is a matter of revelation, and not discoverable by natural reason, will your correspondent be kind enough to inform us how we can *know* that the Atonement is a satisfaction to God's justice, unless it is declared, or *exhibited*, to us so to be ?—unless his justice is declared, or manifested to us in it, so " that He might (himself) be just, and the justifier of

him that believeth in Jesus?" In a word, how can we know anything at all about the matter, save by what is declared or *manifested* to us? Besides this, there is something novel and startling in the assertion; it is one of those things that, as the Christian Remembrancer, in Number for June, 1838, p. 321, rightly says, causes "dissatisfaction and uneasiness;" we look in vain for any similar sentiment in the works of the older and sterling writers of the Church of England, and it seems to me, can be of no use, except to "set people agog."

If "No Phoenix" desires to see more on this matter, I would refer him to the Appendix B, to Russell's Remarks on Keble's Visitation Sermon, and also to the review of that work in the Christian Remembrancer for May, 1837, p. 288.

I am, Sir, your obedient servant,

PHENIX.

STRICTURES ON ARCHDEACON HARE'S SERMONS.

SIR,—I most fully concur in the praises you have bestowed on Archdeacon Hare's Sermons. At the same time, while I have little to except against the general tenor of the volume, it contains a statement or two deserving, I think, some reprehension.

In the Visitation Sermon, entitled "Christ's Promise the Strength of the Church;" the author attacks the doctrine of the Apostolical Succession. I am not about to defend that doctrine at present, but merely to enter my protest against the unfairness of his representation of it, in the following particulars.

1. He styles it "a notion, which has been brought forward, somewhat prominently, by certain very amiable and pious men, in our days." Now, the younger, and less informed portion of his audience, when they heard these words, could hardly have been led to imagine, that the notion in question has been entertained by nearly every one of our greatest divines. Further on, indeed, we encounter this sentence; "I am aware the interpretation (of Matt. xxviii. 19—30.) I am controverting, has been maintained by some very eminent divines in former times;" but this is not an adequate acknowledgment of the real state of the case. The more slight and cursory the notice of this subject, (and Archdeacon Hare's is exceedingly so) the more was he bound to allow that, in decrying the Apostolical Succession, he was differing, not merely from a newly-arisen school, but from the general and prevailing opinion of the church to which he belongs.*

2. He objects, that it "leads straightway to the most revolting conclusions—according to which, the chief part of Protestant Christendom is cast out at once, by a sweeping interdict, from the pale of Christ's Church, nay, is recklessly declared to stand on a level with the Heathens, and to be left to the uncovenanted mercies of God." Now, this too, I think wrong, in so cursory a treatment of the subject; inasmuch as the advocates of the succession differ, as to whether, and how far the

* It is true, Archdeacon Hare is professedly attacking only a particular interpretation of a passage in St. Matthew. But he mixes it up with the whole question of the Succession.

results in question follow from it. Before then, Archdeacon Hare can use those results, as a *reductio ad absurdum*, (supposing them to constitute one), he is bound to prove that the position he attacks does necessarily involve them.

3. Our author falls into the common error of supposing the question to be one relating to forms of church government, and tacitly assumes an identity of result under several forms. When investigated, this common argument against laying such stress on a form, when applied to this subject, will be found to amount to this—Episcopacy being *nothing but a form*, all the benefits of the New Covenant are to be had without it. Why then lay such stress on it? If the premise be granted, the conclusion does indeed follow, but the premise happens to be the very point to be proved. Were the contest simply about forms of church government, there need not be many words about it. But the question, as I now proceed to show, is one of a totally different character.

The high churchman, then, does not ask whether one form of church government, as such, be obligatory or not; but first, whether spiritual power be or be not exercised in the church; and secondly, how this spiritual power is conferred. If the office of the christian minister be simply to teach, by the aid of his natural faculties and acquired knowledge, then there would be a fair presumption, in the absence of any assurance to the contrary, that several modes of designation to it might in themselves be equally safe and sufficient. But if his office be not merely to teach—if it be, what Scripture calls it, a “ministry of reconciliation” between God and man, involving the possession and demanding the exercise of powers such as no man naturally has, then it becomes a most momentous question how men are to be invested with it, and when and through what channel they receive its accompanying gifts. This is not in the least a question about forms of church government. It is a question, first, as to the existence, and secondly, as to the seat of spiritual power in the church, and is only connected by accident with that of episcopal rule.

These remarks do not in the least pretend to amount to a discussion of the apostolical succession—a subject which has received already such abundant consideration, as to make additional discussion almost impertinent. But when a writer like Archdeacon Hare falls into such misapprehensions in regard to it, as those I have tried to point out, it seems desirable at least to suggest the real question before us. He has also (in my judgment) misconceived a point, if not of equal importance, yet of much greater difficulty, on which I may perhaps make a few observations hereafter.

In the meantime, I beg leave earnestly to warn your younger readers, and all who may be unused to theological study, against an error which is not unlikely to become prevalent—that of confounding all high church principles with the peculiarities of the newly-arisen school of Oxford divines. In designating them a newly-arisen school, I trust I shall not be deemed guilty of any personal disrespect towards men for whom I feel no ordinary amount of admiration and gratitude. But I think it undeniable that some of the opinions which they hold in common with the non-jurors of old, whether true or false, are but

private and peculiar notions; whereas the exclusive authority of the apostolical succession, the grace of the sacraments, and the visible unity of the true church, have been held in common by nearly all the divines of our church who are reputed orthodox, and are fully and clearly set forth in her public formularies: and I consider it most important that attention should be called to this, so that, on the one hand, those who feel a highly natural caution against committing themselves to the peculiarities of a school, may not be thereby deterred from boldly proclaiming the fundamental principles of the church; and on the other, those who have become convinced of the soundness of these latter, may be warned against rashly proceeding to the former. F. G.

POETRY.

THE MORNING OF THE WORLD.

WHEN the young Day is in her joyous prime,
 And the tuneful tribes awake
 In woodland hoar and dewy brake,
 While merry peals across the waters chime;
 When bees, with thighs unladen, from the cells,
 Dive in the blooming bells;
 And every sight is glad, and every sound;
 Th' elastic pulses bound,
 And catch new motion from the pleasant time.
 Thus was it in the morning of the world:
 They dream'd not then on storms that were to be,
 So the sun shone upon them pleasantly,
 And they to thoughtless lays might strike the strings:
 As daring not to gaze with stedfast eyes
 On unreveal'd and dreadful mysteries,
 And having slender hope of future things,
 And that afar,—they bask'd them in the beam
 Of present good, and call'd the rest a dream.

THE EVENING OF THE WORLD.

BUT as when gazing on the dying day
 Melancholy musings fill
 All the heart against the will,
 Because we view the emblem of decay;
 Aye though the sun go redly to his rest,
 In golden colours drest,
 Giving good promise that to-morrow's light
 Shall do away the night,
 And bring us joyful to another day.
 So we, that in the evening of the world,
 (For now we surely know it shortly dies,
 Who in the changeful light of sunset skies
 And strange unstable hues astonied dwell)
 Though well assur'd the promis'd morn shall rise,
 Big with assurance breaking on our eyes,
 A melancholy mood becomes us well.
 How should we thoughtless laugh, and joy, and play,
 As though our hope were vain or far away?

LAW REPORT.

No. LXXV. PRAYERS FOR THE DEAD.

(*Extract from Judgment by Lord Langdale, M.R., in the Attorney-General v. Fishmongers' Company, 2 Bevan C. C. p. 151.*)

Soon after the statute of Edward VI. questions arose, sometimes upon the uses which were to be deemed superstitious within the statute, and more frequently upon the effect of the statute in giving to the Crown either the land, the rents of which were to be applied to the uses, or only the sums of money which had been annually applied to the uses, and upon that subject, some distinctions which may appear rather nice were made; but it seems to me that the case of *Adams v. Lambert*, as reported by Coke and by Moore, and several of the authorities there cited, and the case of *Pitts v. James*, as reported by Rolle, and other cases cited in Duke, cannot be read without coming to the conclusion, that establishments or foundations for securing prayers for the souls of the dead were deemed to be superstitious, and within the statute of Edward VI.

In the argument for the relators, it was urged that the directions to which I have referred are only directions to pray for the souls of the dead; that such directions are not unlawful, and are not, and never have been, prohibited by the Church of England; and were not deemed to be superstitious at the time when the statute of 1 Edward VI. was passed. It does not appear to me to be necessary, for the purpose of deciding this case, to enter into a

minute examination of the doctrine of the Church of England respecting prayers for the souls of the dead; the question is, whether the uses to which the testator has directed his property to be applied in perpetuity are such as to vest the land, or the monies applicable to the uses directed by the will, in the Crown, according to the intent and true effect of the statute of Edward VI. And although prayers for the souls of deceased persons might not, according to the doctrines of the Church of England, be necessarily connected with the doctrine of purgatory; and although it might not be considered as an ecclesiastical offence to pray for the souls of deceased persons, or request others to do so, (upon which points I do not think it necessary to express any opinion at this time); yet it might nevertheless, as I conceive, be properly deemed superstitious to create an establishment, or endow a foundation, to be continued in perpetuity, and conducted with certain ceremonies supposed to be religious, for the purpose of securing the perpetual continuance of prayers for the souls of the dead, either alone, or in connexion with other observances within the express terms of the act; and it appears to me that the question has been determined by authority.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Our readers will be glad to hear that the Secretary, Mr. Tomlinson, has returned from Constantinople, and although circumstances have prevented his proceeding to Syria, we are informed that his reception, both at Athens and Constantinople, has been

highly gratifying. It is understood that a report will shortly be made to the Foreign Translation Committee, and the result of Mr. Tomlinson's mission will, we presume, be laid before the Board in January.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

DURING the summer and autumn, public meetings on behalf of the Society have been held in various parts of England and Ireland; and to show how entirely they have been sanctioned by the heads of our Church, it is satisfactory to state, that they have been presided over by the following prelates in their respective dioceses: the Archbishops of Canterbury, York, Armagh, and Dublin; the Bishops of London, Durham, Winchester, Worcester, Exeter, Salisbury, Gloucester and Bris-

tol, Hereford, Lincoln, Norwich, Ripon, and Derry.

The number of District Associations was in 1838, 200; 1839, 310; 1840, 400.

Income of the Society from Voluntary Contributions during the last four years:—

1836 . . .	£9,407
1837 . . .	10,752
1838 . . .	16,082
1839 . . .	23,443

The Receipts up to the 31st Oct. of the present year were 35,300*l*.

NATIONAL SOCIETY.

IN an admirable letter written by the Rev. J. Sinclair, to one of the Managers of a National School, the following most important remarks on the subject of imparting religious knowledge, occur:—

“But your most serious grounds of opposition remain to be removed, and are those which concern religion and morality. As regards religion, you insist that the explanatory method is inconsistent with those doctrines of Christianity which contain mysteries; that a child trained up upon the system I am advocating, and accustomed to have everything brought down to the level of his capacity, will be wanting in that faith unfeigned—that spirit of docility—that reverence for authority, which Christ enjoins, and which our own Church is so peculiarly solicitous to maintain. If this effect resulted of necessity from the etymological system, I should at once abandon it; but you will not, I think, find many of my reverend brethren ready to agree with you in the suspicion that grammar and etymology are dangerous to religion. An academical education has made them well acquainted with the force of

English particles, though in a different way from the popular method which I have described. They are especially acquainted with theological terms, and they do not find that knowledge to excite in their own minds a prejudice against mysteries. They see clearly the distinction between explaining a mystery, and explaining the terms in which it is expressed. Unless the terms are understood, no idea whatever is conveyed, and consequently the doctrine remains to all intents and purposes, as if it had never been revealed at all. A young person instructed on the explanatory method, may be made to perceive more distinctly than any other the actual boundaries to which all human knowledge is necessarily restricted. What he sees, he sees clearly; and therefore he can tell how far he sees. He is prepared accordingly to receive the assurance that there is much beyond the sphere of mortal vision; and is peculiarly capable of comprehending the distinction between what may and what cannot be known; between what may be explained, and what admits of no explanation.”

CHURCH BUILDING SOCIETY.

A MEETING of the Committee was held, Nov. 16. Present: the Rev. Dr. D'Oyly (in the Chair), the Rev. Drs. Shepherd, J. Lonsdale, B. Harrison, and J. Jennings; H. J. Barchard, A. Powell, J. Cocks, and N. Connop, jun. Esqrs.

Among other business transacted, grants were voted towards building a

chapel of ease at Tean, in the parish of Chickley, Stafford; building a new church in Every street, Manchester; in the parish of Allhallows on the Wall, Exeter; in St. George's, Southwark; the purchasing of a building to be rendered appropriate for an Episcopalian chapel at Falmouth, Cornwall; building a chapel at Knighton, Han-

nock, Devon; at Bexhill, Sussex; rebuilding the chapel at Tibberton Edmond, Salop; at Whittington, Worcester; repewing the church of St. Peter, at Ipswich, Suffolk; rearranging seats and rebuilding galleries in the church at Leighton Buzzard, Beds;

rearranging part of seats and building gallery in the church at Battisford, Suffolk; rebuilding the church at Norton Bavant, Wilts: at Cressage Cround, Salop; at Rogate, Sussex; and at Old Swinford, Worcester.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

THIS admirable institution was constituted at a meeting held at Edinburgh, December 4, 1838, Bp. Walker being the President: but its objects and plan, as well as its intimate connexion with the Church, will best appear by extracting the following, being "Canon XL. of the Episcopal Church in Scotland, as revised, amended, and enacted by an ecclesiastical synod, holden for that purpose at Edinburgh, in August and September, 1838."

CANON XL.—*For establishing and maintaining a Society in aid of the Church.*

Whereas, in the primitive Church, and by apostolic order, collections were made for the poorer brethren, and for the propagation of the Gospel, it is hereby decreed, that a similar practice shall be observed in the Scottish Episcopal Church. Nor ought the poverty of the Church, nor of any portion of it, to be pleaded as an objection, seeing that the Divine commendation is given equally to those who, from their poverty, give a little with cheerfulness, and to those who give largely of their abundance. For this purpose a society, called "The Scottish Episcopal Church Society," shall be formed; the objects of which shall be,

1st. To provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties.

2dly. To assist candidates for the ministry in completing their theological studies.

3dly. To provide episcopal schoolmasters, books, and tracts for the poor.

4thly. To assist in the formation or enlargement of diocesan libraries.

To promote those important purposes, a certain day shall be fixed on annually by every diocesan synod, when a collection shall be made in every chapel throughout the diocese, and the nature

and object of the Society, in reference to the existing wants of the Church shall be explained to the people.

The first Annual Report is now before us. The Committee consider the objects in the *first* clause of the Canon as those most urgently demanding attention, and refer to the 5th Regulation *explanatory* of that clause, that, "the principal object, to be included under 'general aid for congregations struggling with pecuniary difficulties' shall be, to assist them in furnishing 'the incumbent with such an income as may be sufficient for his support.'" And, as lamentable proof of the *necessity* of aid from some source, they add, that "By the statistical returns appended to the Report, it will be seen, that of 32 incumbencies described, *not one* has reached 80*l.* yearly: that many are under 40*l.*: and that in several the incomes strictly derived from the congregations have been *merely nominal*." "Besides the above, there are upwards of ten incumbencies, of which the stipends vary from 80*l.* to about 100*l.*; but where the incomes are by no means permanent or secure, and where great difficulties are frequently experienced in providing for the necessary expenditure, and in keeping up the decent performance of divine service." One very painful consequence of this poverty must be apparent,—the utter incapacity of providing, in addition, a salary for an assistant when the incumbent is compelled, by age, sickness, or infirmity, to discontinue the whole or part of the duty. It has been the chief object of the Committee to assist those among the clergy who have been lowest in the scale of income. They have appropriated about 700*l.* to that purpose, distributed among 32 incumbents, to

bringing up their incomes to 80*l.* each; and have aided congregations in procuring assistants, to the extent of 125*l.*ⁿ

The whole expenditure of the Society in 1839, in promoting its fourfold excellent and important objects, was 1297*l.* 5*s.* 2*d.* Its income, from Annual Subscriptions, was about 500*l.*; from Congregational Collections, 1062*l.* 14*s.* 6½*d.* About 1900*l.* was received in donations; but as these were given chiefly in lieu of Annual Subscriptions, it was obviously necessary to invest them for the future benefit of the Society. The small amount of the several sums named,—the pittance that are regarded as an important aid, and the fewness of considerable contributors, speak but too plainly of the poverty of the country, and of the difficulties which a poor, wholly unendowed Church must have to contend with in such a country—a Church, which, if on the one hand, it scarcely any where counts the mass of the poor among its members, to burthen it; yet, on the other, includes few, comparatively, of the affluent sons of commerce and manufactures, to aid it, out of their increasing abundance; has not, as with us, a hierarchy and clergy enabled, by the pious liberality of antiquity, to take a large share in every Christian work; but is mainly composed of the gentry of old family and very moderate resources, scattered here and there on their hereditary but little profitable properties,—or else, with still smaller means, only *renting* the lands they cultivate,—and of their servants and labourers. It must certainly be lamented, that of the few of Scotland's wealthy nobles and successful professional men, who are members of this pure and apostolical branch of the Church, not *all* have yet seen and acknowledged their obligation to "show piety at home and to requite their holy spiritual "Parent," by largely aiding her necessities, and strengthening her to preach the Gospel to the poor; but it should be remembered, that under the unfortunate ecclesiastical condition of that country, these (besides the support of their own Episcopal Chapel) have all considerable legal burthens to sustain on behalf of that establishment to

which, on grounds of conscience, they have never united themselves; and moreover, they are continually called on for their benevolent assistance towards the extension of the established religion, which, so long as the mass of the people depend on it for their spiritual nurture, neither good policy nor Christian feeling can allow them to refuse, however they may lament the erroneous constitution of the Kirk. The amount raised for this Society by the Congregational Collection, —upwards of 1000*l.* from seventy-five Congregations,—being very far above the proportion raised in England by a Royal Letter,—which is rarely 40,000*l.* from 10,000 or 11,000 Churches,—shows the willing mind of our brethren of the North generally to do, out of "their deep poverty," what they can for the common good, and for the maintenance and extension of that Church to which they have clung, and which they have preserved untainted in doctrine or discipline, in spite of difficulties, discouragements, and positive persecution.

Is it too much to express a hope, that notwithstanding the various and almost never-ending calls on us for pecuniary aid, something, (and but a little is, in this case, *something considerable*,) may still be spared for such a cause by wealthy England? Excellent as are the objects of the Society, its constitution still more recommends it to the Churchman, often grieved at home by the exceptionable and *uneclesiastical* agency by which the good work he is engaged in must be carried on. Founded by the Synod of the Church itself, as the Report justly states, "It forms a part of the canon law of the Church itself, and whilst it calls for the aid and cooperation of the laity, as office-bearers, delegates, and members of committee, still it is in all points strictly under the control of episcopal jurisdiction. It may be considered as *THE CHURCH acting through a Committee*, or the Church itself resolved into a Committee." Surely no institution can with more justice appeal to the Apostle's exhortation:—"As we have opportunity let us do good unto all men, *especially unto them who are of the household of faith.*"

THE CLERICAL CIRCULATING LIBRARY.

WE have been intending for some time past to call the attention of those among our readers who reside in and near the metropolis, to this spirited and useful undertaking of Mr. Darling, the bookseller. While almost every street presents a circulating library for the purpose of supplying the worst novels and romances of the day, and furnishing a sale for books and magazines, which could not find a purchaser from their own merits, we believe that this is the first attempt that has been made to supply those, who

are unable to purchase them, with the best standard works of divinity. The library of Sion College is restricted to the incumbents of the city parishes; and the few other theological libraries which exist are confined to modern works of divinity, and these, for the most part, of a particular school. We sincerely hope that the present undertaking may be successful, and that Mr. Darling may receive a large accession to the number of respectable subscribers who have already favoured him with their support.

UNIVERSITY INTELLIGENCE.

OXFORD.

Degrees conferred, October 29.

D.C.L.

Seymer, H. K. late Fell. of All Souls (*g. c.*)

B.D.

Taylor, Rev. C. Brasenose Coll.

B.C.L. *by commutation.*

Sewell, R. C. Fell. of Magdalen Coll.

M.A.

Cotton, Rev. G. H. Worcester Coll.

Gordon, E. Oriel Coll.

Roberts, Rev. D. Jesus Coll.

Simeon, J. Christ Church.

Thomas, Rev. R. J. F. Christ Church.

B.A.

Barber, J. Worcester Coll.

Bostock, J. Brasenose Coll.

Garrow, G. W. Worcester Coll.

Gay, H. W. Exeter Coll.

Palmer, L. H. Christ Church.

Reeve, J. F. Wadham Coll. (*g. c.*)

Toms, W. Worcester Coll.

November 12.

D.C.L.

Sewell, R. C. Fell. of Magdalen Coll.

M.A.

Burgess, Rev. W. J. Exeter Coll.

Ellman, Rev. E. B. Wadham Coll.

James, Sir W. C. Bart. Ch. Ch. (*g. c.*)

Slcock, A. Trinity Coll.

B.A.

Alexander, G. E. Trinity Coll.

Ashurst, J. H. Exeter Coll.

Barlow, C. G. T. Balliol Coll.

Biggs, A. University Coll.

Boys, E. Wadham Coll.

Burder, G. Magdalen Hall.

Cartwright, F. G. St. Mary Hall.

Chittenden, T. K. St. John's Coll.

Clarke, S. St. John's Coll.

Colville, F. L. Trinity Coll.

Cooke, J. Balliol Coll.

Cokes, H. W. Worcester Coll.

Cooper, R. Wadham Coll.

Cozens, R. Pembroke Coll.

Cox, J. E. University Coll.

Debary, T. Lincoln Coll.

Dobinson, L. Wadham Coll.

Dorville, T. Worcester Coll.

Durell, J. D. New Inn Hall.

Fidler, J. New Inn Hall.

Ford, G. J. Exeter Coll.

Gower, E. F. L. Christ Church.

Hill, R. Worcester Coll. (*g. c.*)

Hodgson, O. A. Magdalen Coll.

Howell, W. C. Brasenose Coll.

Lloyd, R. Merton Coll.

Longmire, J. L. Lincoln Coll.

MacLaine, W. O. Wadham Coll.

Morgan, N. Brasenose Coll.

Mozley, A. Oriel Coll.

Paravacini, F. Worcester Coll.

Roberts, —, Magdalen Hall.

Scotland, J. St. John's Coll.

Strong, H. Magdalen Hall.

Stuart, A. B. Brasenose Coll.

Trenow, F. G. St. John's Coll.

Walsh, W. P. Worcester Coll.

White, J. Lincoln Coll.

Whitehead, T. C. Wadham Coll.

Wodehouse, T. Balliol Coll.

November 19.

M.A.

Downing, H. Trinity Coll.

Phillott, H. Christ Church.

Ridley, W. H. Christ Church (*g. c.*)

B.A.

Cartwright, W. Brasenose Coll.

Empson, J. W. Brasenose Coll.

Kent, W. A. Oriel Coll.
Radford, W. Exeter Coll.
Smith, W. Exeter Coll.
Welch, J. Queen's Coll.

October 10.

The Rev. W. W. Woolcombe, M.A. Fellow of Exeter College, was admitted to the office of Pro-Practor.

Brasenose College.—The Trustees of W. Hulme, Esq.'s, estates will, on Dec. 23, nominate and present to Acton Trussell, P. C. *cum* Bednall, Staffordshire, from those who are or have been exhibitioners on his foundation, and have graduated B.A. Testimonials to be sent to T. Markland, Esq. Manchester, on or before Dec. 19.

A Dyke Scholarship in St. Mary Hall, tenable for six years, and worth 40*l.* a-year, is vacant. Testimonials to be sent to J. Randolph, Esq. Milverton, Somerset, on or before January 1.

October 29.

The Rev. C. P. Eden, M.A. Fellow of Oriel College, was approved as Public

Examiner in *Literis Humanioribus*, and W. F. Donkin, M.A. Fellow of University College, as Public Examiner in *Disciplinis Mathematicis et Physicis*.

The Hon. A. F. O. Liddell, B.A., and H. W. Acland, B.A. of Christ Church, were elected Fellows of All Souls.

November 21.

Dr. J. R. Kenyon, Fellow of All Souls, is appointed Assessor of the Vice-Chancellor's Court.

H. Randall, Scholar of Trinity College, and W. E. Buckley, of Brasenose College, are chosen Fellows of Brasenose College.

C. G. Price, of Jesus College, is elected Fellow of that Society.

R. C. Smith, Scholar of Pembroke College, is elected to the Boden Sanscrit Scholarship.

An election to a Fellowship in Lincoln College, will take place on Dec. 11. Candidates to wait on the Rector with their testimonials on Dec. 5.

CAMBRIDGE.

Degrees conferred, November 2.

M.A.

La Motte, G. G. Emmanuel Coll.

B.A.

Barrington, W. H. Trinity Coll.
Douglas, A. Magdalene Coll.
Hamilton, A. R. V. Catharine Hall.
Tomlinson, J. P. Magdalene Coll.
Wyatt, J. I. P. Magdalene Coll.

November 2.

C. Hardwicke, of Catharine Hall, was nominated to a Lumley Exhibition.

The following appointments were made:—

Pro-Practors.

Joseph Thackeray, King's Coll.

W. D. Rangeley, Queen's Coll.

Senior Moderator.

A. Thurtell, Caius Coll.

Mathematical Examiners of Candidates.

For { H. W. Cookson, St. Peter's Coll.
Honours. { E. Brumell, St. John's Coll.
Not for { J. Mills, Pembroke Coll.
Honours. { J. R. Hutchinson, St. John's Coll.

Examiners of the Questionists.

G. Whitaker, Queen's Coll. in Classics.
W. W. Harvey, King's Coll. } in Divinity &
W. D. Rangeley, Qu.'s Coll. } Mor. Phil.

Examiners of Classical Tripos.

J. H. Jerrard, Caius Coll.

G. J. Kennedy, St. John's Coll.

E. Warter, Magdalene Coll.

VOL. XXII. NO. XII.

Examiners at the previous Examinations.

R. Shilleto, Trinity Coll.

G. Whitaker, Queen's Coll.

J. Tozer, Caius Coll.

J. Goodwin, Corpus Christi Coll.

The following Students were elected Scholars of St. John's College:—

R. Inchbald.

C. Babington.

F. B. Scott.

G. T. Hoare.

J. P. Beard.

J. C. James.

T. P. Boulton.

W. Barbury.

H. J. Bull.

G. Babb.

J. W. S. Watkin.

W. Mills.

J. Miller.

G. J. Christian.

W. Riggott.

R. Boteler.

C. Braddy.

— Blackburn.

T. Bennett.

— Mason.

A. Parish.

A. M. Hoare.

G. E. Tate.

— Hilly.

H. Parnell.

F. J. Gruggen.

Platt Scholars.

W. C. D. Deighton.

J. W. S. Rugeley.

T. M. Goodeve.

J. W. M. Boutflower.

The subject for the Norrisian Prize Essay is—"Both in the Old and New Testament everlasting life is offered to mankind only through Christ."

November 4.

The Rev. J. Graham, D.D. Master of Christ's College, was elected Vice-Chancellor.

The Seatonian Prize was adjudged to the Rev. T. E. Hankinson, M.A. of

5 D

Corpus Christi College. Subject—"The Ministry of Angels."

November 13.

Lord Lyndhurst was elected High

Steward, in the room of the Duke of Northumberland; the numbers being—

For Lord Lyndhurst . . . 973

Lord Lyttelton . . . 488

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

St. David's, October 18.

Rochester, November 8.

Name.	DEACONS.		University.	Diocese.
	Degree.	College.		
Andrews, E.	B.A.	Trinity	Cambridge	St. David's
Bowen, W. C.		St. David's	Lampeter	St. David's
Davies, D.		St. David's	Lampeter	St. David's
Edwards, D.		St. David's	Lampeter	St. David's
Evans, T.		St. David's	Lampeter	St. David's
Hutchinson, J.	B.A.	St. John's	Cambridge	Rochester
Marshall, H. J.	B.A.	Pembroke	Oxford	Rochester
Pearson, W.	B.A.	Exeter	Oxford	Rochester
Row, C. A.	B.A.	Pembroke	Oxford	Rochester
Wigan, W. L.	B.A.	Christ Church	Oxford	Rochester
PRIESTS.				
Collins, W. L.	B.A.	Jesus	Oxford	St. David's
Dalton, S. N.	B.A.	Caius	Cambridge	Rochester
Evans, T.		Trinity	Dublin	St. David's
Evans, T.		St. David's	Lampeter	St. David's
Felix, H.		St. David's	Lampeter	St. David's
Field, E. K.		St. Edmund Hall	Oxford	St. David's
Gwynne, E. H. A.	B.A.	St. John's	Cambridge	St. David's
Hilton, C. J.	M.A.	Jesus	Cambridge	St. David's
Jones, E.		Jesus	Oxford	St. David's
Jones, J. G.		St. David's	Lampeter	St. David's
Morgan, D.		St. David's	Lampeter	St. David's
Morgan, J. D.		St. David's	Lampeter	St. David's
Parnell, G. D.	B.A.	Downing	Cambridge	Rochester

ORDINATIONS APPOINTED.

Chester, December 13

York, December 20.

PREFERMENTS.

THE REV. CHARLES DICKINSON, D.D. to the Bishopric of Meath.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Alford, C. R.	Rugby District Ch.		Warwick	Worcester.	Trustees
Annard, A.	Roade, P.C.	£70	Northam.	Peterb.	{ Duke of Grafton & Rec ^r of Ashton
Awdry, C.	{ Worthin, R. cum Wolston, c.	1279	Salop	Hereford	New Coll. Oxford
Balfour, J.	{ Cheltenham, St. James, c.	250	Glouc.	G. & B.	Trustees
Benn, W.	Corney, R.	140	Cumb.	Chester	Earl of Lonsdale
Blackmore, R.	Charles, R.	160	Devon	Exeter	Rev. J. Blackmore
Buckeridge, A. N.	Kennerleigh, R.	110	Devon	Exeter	{ Gov. of Crediton's Charity
Carrick, G. M.	Sowerby, St. George's		York	York	Vicar of Halifax
Cartwright, J. H.	Westbury, v.	238	Wilts	Salisbury	Precentor of Salisb.
Caswall, E.	{ Stratford-under- the-Castle, P.C.	80	Wilts	Salisbury	D. & C. of Salisbury
Dalton, T.	{ Whitehaven, Holy Trin. P.C.	250	Cumb.	Chester	Earl of Lonsdale
Dymock, T. F.	Hatch Beauchamp, R.	167	Somerset	B. & W.	Rev. T. F. Dymock
Everard, E. J.	{ Oldbury, R. cum Didmarton, R.	250	Glouc.	G. & B.	Duke of Beaufort

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Footitt, J. . . .	Gonalstone, R.	£324	Notts	Lincoln	Coll.Ch.of Southwell
Fox, J.	Kirby Bellars, P.C.	84	Leicest.	Peterboro	Sir F. Bardett
Fryer, H. E. . .	Winterslow, R.	784	Wilts	Salisbury	Rev. H. E. Fryer
Goodenough, J. J.	Spernaill, R.	154	Warwick	Worcest.	J. Chambers
Greswell, C. . .	Tortworth, R.	428	Glouc.	G. & B.	Provost & Scholars of Oriel Coll. Oxf.
Hooper, T. . . .	Elkstone, R.	360	Glouc.	G. & B.	Hon. R. K. Craven
Kemp, G.	St. Allen, v.	174	Cornwall	Exeter	Bishop of Exeter
M'All, E.	Brightstone, R.	515	Hants	Winchest.	Bp. of Winchester
Marshall, W. K. }	Kemberton, R. cum }	529	Salop	Lichfield	R. Slaney, Esq.
	Sutton Maddock, v. }				
Martin, R. . . .	Dore, P.C.	90	Derby	Lichfield	Earl Fitzwilliam
Meade, E.	Malvern Wells, P.C.		Worcest.	Worcest.	Rev. P. E. Boissier
Merewether, F. .	Woolhope, v.		Hereford	Hereford	D. & C. of Hereford
Morehead, G. J. }	Easington, R. cum }	666	York	York	The Queen
	Liverton, c. }				
Munsey, W. . . .	Fownhope, v.		Hereford	Hereford	D. & C. of Hereford
Naylor, F. W. . .	Upton, v.	91	Notts	Lincoln	Coll.Ch.of Southwell
Riddell, T. . . .	Sedbergh, v.	184	York	Ripon	Trin. Coll. Camb.
Russell, G. . . .	Durnford, v.	131	Wilts	Salisbury	Pb.of Durnford, Salis.
Shelford, T. . . .	Lambourn, R.	476	Essex	London	Corp.Chr.Coll.Cam.
Thackeray, G. . .	Hemingby, R.	355	Lincoln	Lincoln	King's Coll. Camb.
Walker, G. E. }	Alverthorpe in }	72	York	Ripon	Vicar of Wakefield
	Wakefield, c. }				
Walker, T. . . .	Toft, R. cum }	287	Camb.	Ely	Christ's Coll. Camb.
	Caldecote, v. }				
Walton, H. . . .	Kirkby Ireleth	63	Lanc.	Chester	Rev. J. T. Kirkbank
Wilberforce, S. .	Alverstoke, R.	1287	Hants	Winchest.	Bp. of Winchester
Wilson, W. . . .	Palgrave, R.	317	Suffolk	Norwich	Sir E. Kerrison
Woodhall, E. H.	Salton, v.	90	York	York	G. W. Dowker
Wyndham, J. . .	Sutton Mandeville, R.	310	Wilts	Salisbury	W. Windham, Esq.
Young, T.	Salcombe Chapel, c.		Devon	Exeter	

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Armstrong, — . . .	Priest Vicar of Exeter Cathedral.
Baines, E.	Master of the Hospital and Free School, Clipston.
Bardsley, J. . . .	Senior Curate of Burnley, Lancashire.
Barne, H.	Curate of Seend, near Melksham.
Beckett, H. F. . .	Assistant Curate of Rawmarsh, near Rotherham.
Boulton, A. . . .	Preacher through the Diocese of Exeter.
Brewster, W. . . .	Curate of Newchurch, Rochdale.
Brookfield, W. H. .	Curate of St. James's, Westminster.
Buddicom, R. P. . .	Principal of St. Bees College, Cumberland.
Campbell, J. U. . .	Chaplain to H. M. S. Britannia.
Curme, T.	Domestic Chaplain to the Duke of Marlborough.
Falls, J.	Chaplain to H. M. S. The Queen.
Gough, H.	Assistant Curate of St. Mary's Chapel, Penzance.
Hugall, W. H. . . .	Domestic Chaplain to Lord Beaumont.
Hughes, —	Curate of Eastbourne, Sussex.
Hutching, W. J. . .	Preacher of Brunswick Chapel, Portman Square.
Irwin, A.	Private Secretary to the Lord Primate of Ireland.
Lee, P. H.	Rural Dean of the Towcester District.
Scott, A.	A Governor of the Free Grammar School of St. Bees.
Smith, C. F.	Curate of Handley, Cheshire.
Snow, M. N.	Chaplain to H. M. S. Calcutta.
Stacey, W.	Curate of St. Buryan, Cornwall.
Theed, J. H.	Chaplain of H. M. S. Howe.
Thomas, W. B. . . .	Examining Chaplain to the Bishop of St. David's.
Thompson, E. . . .	Minister of Charlotte Chapel, Pimlico.
Twisleton, F. B. . .	Canon Residentiary of Hereford.
Whitworth, W. H. .	Master of the Free Grammar School, Dedham, Essex.

TRIBUTES OF RESPECT.

Name.	Place.	Name.	Place.
Bailey, J. . .	Norwich, St. Stephen's	Hinson, W. . .	Macclesfield.
Boddington, J. C.	Horton.	Image, T. . .	Stanningfield.
Bradford, W. B.	Cascombe.	Lee, B. . . .	Huntingdon.
Brindley, — . .	Sheffield.	Manbey, W. . .	Witham.
Brookfield, W. H.	Southampton.	Shepherd, R. N.	Chelsea.
Ball, S. G. . .	Bradford.	Ward, H. . . .	Devizes.
Dudley, W. M. .	Poole.	Woodruff, T. .	Somerby.
Eyre, C. J. P. .	Reading.		

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Barnard, E. . .	{ Alverstoke, R. Preb. of Preston Wynne, Hereford	£1287	Hants	Winchest. Ep. of Winchester	Bishop of Hereford
Bowerbank, W. .	Salmonby, R.	308	Lincoln	Lincoln	Rev. W. Bowerbank
Hammond, H. . .	{ Windlesham, R. cum Bagshot, c.	404	Surrey	Winchest.	The Queen
Harrison, T. . .	{ Corney, R. Whitehaven, Holy Trin. p.c.	140 } 250 }	Cumb.	Chester	Earl of Lonsdale
Hobson, W. . .	{ Welch Hampton, p.c. Exeter, St. Mary	138 } 135 }	Salop } Devon }	Lichfield } Exeter }	C. K. Mainwaring } D. & C. of Exeter }
Turner, J. F. . .	{ Major, R. Kidderminster, v. c. Low. Miton, c.	1107	Worcest.	Worcest.	Lord Foley
Vivian, W. H. . .	Charles, R.	160	Devon	Exeter	Rev. J. Blackmore
Ward, A. . . .	Eastrington, v.	202	York		The Queen
Watkins, M. . .	{ Bleasby, v. Southwell, v.	107 } 144 }	Notts } Lincoln }	Lincoln	Coll. Ch. of Southwell
Watts, R. . . .	{ London, St. Benedict Gracechurch-st. R.	300	Middx.	London	{ D. & C. of Canter- bury this turn.

Coles, T.	At Bourton-on-the-Water, Gloucestershire.
Crookenden, A. . . .	Of Queen's College, Cambridge.
Dawson, H. R. . . .	Dean of St. Patrick's.
Galland, A.	Formerly Curate of Drayton, Notts, aged 82.
Harvey, W. H. . . .	Second son of Sir R. Bateson Harvey.
Penny, J.	{ Rector of Sandy Point, St. Christopher's, West Indies, and Chaplain to the Garrison.
Preedy, W.	At Fladbury.
Sinclair, W.	Aged 35 years.
Thompson, W. T. . .	Eldest son of C. Thompson, Esq. late of Rochester.

TO CORRESPONDENTS.

"A Constant Reader" requests to be informed upon what ground it was stated in our Number for September, 1838, that "a couple may insist upon being married immediately after the last publication of their Banns in the course of Divine Service." Will the writer of that statement be kind enough to furnish the reply?

"U." has written to inquire whether "the recent act, prohibiting marriage with the sister of a deceased wife, would restrain marriage with the half sister of a deceased wife." He also desires to know whether any one can inform him of some "rule, authority, or argument, to determine the right mode of administering the Holy Eucharist"—viz., "whether from left to right, or from right to left." "I have thought," he adds, "the former was the most natural; the patten and cup passing, as at banquets, with the course of the sun."

The Editor has received some letters on the subject of inserting Sermons and University Intelligence; but they are all *anonymous*, and therefore entitled to but little weight. He takes this opportunity of soliciting the return, to the Publisher, of any spare copies of the number for last April, which is out of print.

In consequence of the increase in our circulation during the last nine months, and at the desire of several influential persons, it has been deemed advisable to commence a New Series with the forthcoming year. Arrangements are making to conduct it upon an extended scale, and to secure the aid of many fresh writers in addition to those who are at present assisting us.

The Editor takes the opportunity of stating that he cannot in future insert any correspondence which is sent *anonymously*, unless forwarded through some one with whose name he is confidentially made acquainted.

Many valuable and most important communications are purposely reserved for the New Series.

